



"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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## SPIRITUAL MANIFESTATIONS.

EXPLAINING  
CREATIONS, SUBVERSIONS, REDEMPTIONS, AND  
HARMONIES.  
AND  
THEIR RELATIONS TO EACH OTHER.  
WITH COPIOUS ILLUSTRATIONS.

### PART IV. [CONTINUED.]

145. As in the case of a pupil learning his multiplication table, or the rules of arithmetic, it is necessary to repeat and re-repeat and often to recapitulate, that first principles may be well memorized, so now, for similar reasons, it is important to bring first principles up to view in different lights, aspects and relative positions. We therefore repeat the enumeration of first principles here, so that the numeral value of each may be well known, viz.: 1. Love, 2. Wisdom, 3. Power. These are the primordial attributes of the Infinite. 4. Activity is the transition, and is a propagation of wisdom by itself, or two multiplied by two. Thus is activity seen to be a separate identity from power. (See Nos. 133, 134.)

146. The next in order is 5, gravity; 6, affinity, and 7, propagation, as before explained. These are the "seven Spirits," or active principles of God. (No. 103.) The next in the order of creation is 8, the sensitive, upon which the Infinite can bestow blessings such as He had in store for them, because upon things that are *unconscious* He could not. The blessings He had in store for them, was not merely that they should exist as *unconscious* instruments, but that they might *themselves separate*, as it were, from Him, *enjoy* life and the things of life, as if they were their own. This, unconscious things could not do, and therefore, these could not be blessed for their own sakes, as the Infinite desire was to bless creation. All unconscious things have life, (No. 87,) but it is the life of the Infinite in them, and all the conscious enjoyment there is in their life, is in and of the Infinite Himself. (See corollaries 1 and 2.)

147. But just in as far as any vegetable or animal has consciousness of its own existence, it begins to enjoy life as if it were its own, agreeably to the Creator's first love or primary desire to bless things for their own sakes. Hence we say up to, and including propagation (7) all the different modes of life are of the Infinite as it is in Him, and felt and known by Him and enjoyed by Him alone. But here He rests. In the eighth, the sensitive, the transition series, between the unconscious and conscious, the creature's life begins to be enjoyed by creatures as their own. (No. 102.)

148. As hath been said, (No. 132,) one mode of increasing numerals is by continual simultaneous additions as by educations, the taking on the more suitable, and the omitting the unsuitable, or as in vegetables, growth or by sprouting, from the trunks, roots, and branches of trees. The increase by simultaneous additions, is by growing, sprouting, branching and grafting simultaneously, while increase by multiplication, is by seeds and by offspring; for offspring are not of simultaneous growth with the parent stem, as are sprouts and branches, but they are successive. All seeds, all offspring of all products of multiplication, are successive in their production, and not like educations of men and animals, additions of numbers and sprouts of trees simultaneous with the original.

149. We have spoken in No. 138 of the involution of numbers into themselves, as for instance, the involution of 2 (Wisdom) into itself makes 4, (Activity). A second involution of the root two, makes eight, (sensation). We have also seen in No. 84, and its illustration, that the involution of a root number into itself makes a surface or the multiplication of the length of any thing by its breadth gives its superficial area. It is also known, that the second involution or third power of the root number, gives the cubic content of any thing, the side of which is expressed by the root number. Thus *four* is the superficial area, or square of any space, one side of which is expressed by the root number *two*, whether that two be *inches, feet, yards, miles*, or any lengths whatever; and it is also known, that *eight*, the third power of the root number *two*, is the cubical content of any vessel or space, one side of which is expressed by the radical number *two*.

150. Multiply the length and breadth together, and the *area* is the answer, but this is a superficies without thickness. Multiply the length by the breadth, and then that product by the thickness, and you have the solid content of the space. Thus *four* is the superficies, without any thickness; for "a surface has length and breadth but no thickness," but "a solid has length, breadth and thickness." So the first offsprings of multiplications are superficies exclusively. Thus *four* (Activity) as being the offspring of *two* (Wisdom), is entirely superficial in its usefulness. Its uses are all in prospect, but not in actuality, for the whole end

and aim of infinite activity is that creatures might exist that could enjoy life and the blessings of life, as if it were their own. (No. 146.) So nothing which is merely superficial, that is, that which has length and breadth, but no thickness, is of any actual use. Gold-leaf itself has thickness, or it could not be gold-leaf, and of course without thickness, nothing is of any actual use. The Infinite activity, the *four* of Divine order, which produces life, heat, light and material substances, (No. 85, Ill. J. 4.) are in themselves of no use, because they are not the end designed. Neither they nor activity are the intended use; therefore the use is wholly prospective, for these are preparations merely. (See Nos. 102, 103.)

151. But give any thing thickness, and it is of use, how thin soever it may be; thus *eight* being the cube of the root *two*, represents the real use of Wisdom in the sensitive, because here the designs of Wisdom, or Love in Wisdom, come to their use in the self-conscious enjoymental blessings of sensitive existences. *Eight*, as before said, represents sensitive vegetable and animated matter, or animalcule. This is a very ineptive state of the end of creation; for the love of the Infinite and His Wisdom, never could have been carried out fully had no sensitive existences except these been the end of creation. So also perfect cubes, alike on all sides, are of less use, or more *ineptive* use, than any other forms. Cubes are the beginnings of useful forms, as sensitive, that is, sensitive vegetables, sensitive matter and animalcule, are the beginnings of these enjoyments and felicities contemplated by the Love and Wisdom of the Infinite for His creation. All perfections of uses are effected by circular and curvilinear forms. (See No. 39.)

152. The multiplication of *two* (Wisdom) by *three* (Power), producing the wisdom of power, *six* (affinity), is still a superficies or length and breadth merely, without thickness. Hence we see, *affinity* is merely prospectively useful, although it is that power of wisdom that holds all things in forms of usefulness, from the grain of sand to the body of a man, and by which all forms Spiritual and material exist. It is prospectively or superficially useful only, in itself, because affinity and propagation (seven), both exist for the sake of sensitive enjoyments, by self conscious existences, which is impossible could exist until a thickness can be formed by numbers. *Eight* (sensitive) is the smallest number that the science of arithmetic can produce, that has all three conditions of useful forms, viz. *length, breadth and thickness*. Try if you can produce any number less than eight, that involves all three. Twelve is the next above.

153. We now see plainly from this, if from no other thing, that the developments of Nature, and those of numbers, run parallel with each other, as stated in Nos. 29, 139. And also that *nine*, or *three* (power), multiplied by *three* (power), or in other words, superficial power, or power without any special usefulness in itself, represents *instinct*, the governing power of fish and fowl. Tell us wherein there is so much power bestowed, that in itself, is of so little use, as that which is inherited by the winged and the finny tribes? Here, is indeed, power in abundance, but its usefulness, like instinct, the power that primarily controls it, is all prospective. The sensations of fish and fowl, with a foreshadowing of appetite, (No. 32,) produce their exhilaration, for instinct, which is internal or intuitive guidance, leads to things that are enjoyed by sensation and appetite, but does not itself exhilarate, more than the fetus in the womb of the mother is exhilarated. (See No. 139.) Hence the *nine*, the power of fish and fowl, is but prospectively useful, for man with all his capability of turning the far less effective power of higher animals to usefulness, has never yet, to any useful extent, availed himself of the mighty powers of these ineptive animals. They are above the sensitive, and enjoy life, with abundant but prospectively useful power.

154. Ten is *two* (wisdom), multiplied by *five* (gravity), or *appetite*, which is animal (superficial) enjoyment. *Gravity*, as has been explained in Nos. 87 to 94, and elsewhere, is an endeavor to get at and bless creation by parts or analytically, so appetite is but the wisdom of gravity, for it too is an endeavor to get at and enjoy, or make one with that which the animal needs or thinks it needs, as gravity would go to other material substances or go to them in defect of the power to bring them to it, as the pen I hold in my hand, should I let it go, is perfectly indifferent whether it go to the earth, or the earth come to it, so the appetite for union be satisfied. *Appetite* is gravity of another form, as *ten* is the multiplication of five by two, and reason (eleven) is but a higher form of appetite (ten) as explained in No. 136. Twelve, which is a state of progression representing a higher state of reason (eleven), is *two* (wisdom) by *six* (affinity), or the wisdom of affinity. Here affinity comes to its throne, excepting that *thirteen* is a higher degree of twelve (progression), or is the real elevated states of man, (No. 133); for a man may be *eleven* (rational) and *twelve* (progressing), the next solid above eight, and still be low, but when he is *thirteen* he is elevated.

155. Twelve (progress) was called the wisdom (two) of affinity (six) because twelve can be produced in this way. It can also be produced by wisdom (two) by wisdom, making four (activity), this by three (power) makes twelve (progress) or the *progressing* complete man. Progress is the completeness of humanity. It was the original intention of the Infinite that man should eternally progress so as to be eternally happy. The mere *thirteen* that man should actually be *elevated*, was not the object; for a man in progress is happy, whether he be high or low, and this happiness was

the object of the Creator in making man, and making him *eternally* progressive. It is the rate of progress that makes happiness either of a less or more intense degree, and not the height of the scale wherein the progress is effected. Thus does twelve (progression) fill the heart and mind of the Infinite, and hence His New Jerusalem shall have *twelve* and not *thirteen* gates.

156. Could none be happy but *elevated* ones, then the New Jerusalem would have had *thirteen* gates, instead of *twelve*. It is therefore enough for us to know that we really are progressing upward, to know that we enter the twelve gates of twelve different pearls, and get within that city, which has twelve walls and twelve foundations, with a passport to the tree of life with its *twelve* kinds of fruits. If the New Jerusalem had but *eleven* gates, the fact of a man's being *rational*, (eleven), would have been a passport of entrance. If it had but *ten* gates, *appetite* or desire of being in, would alone have entitled the desiring person to enter, or if only *nine* gates men could enter by *instinct*. But it has *twelve*, and hence naught but progression will entitle any one to enter, but that will, whether relatively high or low. A fisherman equally with a merchant, a peasant equally with a prince, the progressing simple and the progressing learned together. The twelve principles above explained are all gates of the New Jerusalem—man must enter by all of them or never get in. He has in his soul from conception, forms suitable for the reception of "the seven active principles or Spirits of God." He is thus his image by means of his analogies with the Creator and unconscious or irresponsible creation. He may then "increase and multiply," and fill up this little earth of his with sensitive, instincts, appetites, rationals and progressions—the eighth, ninth, tenth, eleventh and twelfth gates—and thus be a son, a "likeness" of God—deifying all to the service of the Lord and His kingdom, and be prepared to hear the announcement:—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation (in the fundamental principles) of the world."

157. We also by this Spiritual arithmetic see why the New Jerusalem "lieth four square, its length as great as its breadth, and the length, the breadth and height of it are all equal"—that is that it is a perfect cube, so that the most ineptively usefully progressing are included, agreeably to what was said of cubes in No. 151. This is agreeably to the Lord's words that in the kingdom of Heaven the "least should be the greatest," or those who think themselves the most ineptively useful, but yet usefully progressive, should be of the city of twelve gates. These unfoldings of the Spiritual universe, and the spreading of it out upon the scientific plane of time, space, numberings and measurements of the material universe, of which it is the exact archetype, or counterpart, will make the law so plain that "he who runs may read," and the way so distinct "that the way-faring (progressing) man, though a fool, will not err therein."

158. But it may be said that these are mere assertions—that these positions are not proved, are not demonstrated. We are perfectly agreed that all shall so think, to whose understandings they have not been proved or demonstrated. We do not profess to have demonstrated these assertions. They are made in advance of what is to be further added as proof, by demonstration, merely to set some minds in a new train of thought before we entirely withhold these investigations from present publication. There are minds in a state of readiness to receive these things as true, and which, by having these views so far expressed, can, in the *interim*, be expanded into states of greater preparation for what is to follow, than they could possibly have been without these suggestions. They will be led to conclude from what has been said, that most likely the "twelve apostles of the Lamb;" "the twelve tribes of Israel;" "the four living creatures" (beasts); "the four and twenty elders," &c. &c., mentioned in the Revelations, together with many other such things in the Bible, represent principles pertaining to the true man, an inhabitant of the New Jerusalem, and to the false man outside. Rev. xxi, 15.

159. We have said that in the childlike states, "which all men must entertain to enter the kingdom of Heaven," persuasive faith which enters the mind by the reception of mere dogmas or assertions without proof, is "profitable and serviceable" (No. 17). This state of reception, many more are in, than we might at first believe. What else but bare dogmatical assertions, is any of the many books purporting to be Spiritual manifestations now read by Spiritualists? Just examine those books candidly and carefully, and see if nineteen two-thirds of all that Spirits say through their mediums, published and unpublished, be or be not, bare assertions of their own without proof, and are received or rejected according to the states of minds prepared or unprepared by educations and the circumstances of development or hindrances of the recipient? That the inept inquirer after truth should adopt these things until they can command a better method of adoption whereby they can see the truth clearly for themselves is right, and better than idleness or vacancy of mind. (No. 21.)

160. The Bible itself, has so far been a dogmatical book to the race of mankind. The Jewish law was a system of dogmatical religion, to train the race in its infantile states. The Psalms, the books of the prophets, and the New Testament, as far as they are didactic, are mere dogmas to most of mankind, yet suiting the childhood and youthfulness of the race. The race has not, as a race, become ra-

tional yet. (See Ill. of No. 34.) The preachings of the sects, and Spirit manifestations are dogmatical, so as to address themselves to the present states of minds of the recipients, as the best thing that could be done for them by the never-erring providence of the Lord, as it is right the pupil in school shall receive persuasively, a faith, in the truth of what his teachers tell him, and not reject truth because he cannot see in himself, or in his own rationality, that those rules are true as taught to him. Were it the disposition of children to say to their teachers, that they will not adopt as true, anything they cannot see to be rationally so, they could never be taught, as no man in his self-important states can enter the kingdom of Heaven. Children's and christian's minds can be prepared to see the teachings demonstrably true only by first adopting *persuasively*, and thus after having their minds developed into a state of rationality, they may be able to see the why and the wherefore, the truth or the fallacy, of all they had previously adopted as true, upon their teachers' authority. It is better to have some error mixed with truth than not to learn.

161. This is the true childlike state that can enter the kingdom of Heaven, and when once that kingdom shall be *religiously* entered by the subject, he can become *truly* rational and *truly* religious. (No. 2 and Ill.) The persuasive, or childlike faith of the world so far, has been various and diverse according to educations. Some Jewish, some Christian, some Mahomedan, some Pagan, &c., but all have so far, for the most part, been erroneous. Who has ever entertained a true rational faith, based upon the Word (the Works) of the Infinite, as developed in creation? We contend that no other kind of rationality or faith can be true; and we say further and again, if the Bible, dear as we hold it, does not teach rational faith and true religion, as taught by the Infinite in His works, it must fall as a book of any but dogmatical authority. We say the same of all the manifestations of all Spirits, whether men call them Angels of Heaven, or Demons of Hell. (Nos. 11, 12, and Ill.)

162. The race is not rational as a race, but is becoming so, and in the better enlightened portions of it, rising almost *en masse*, and *demanding* a religion that can be, and that shall be *rationality demonstrated*. It will not much longer receive dogmas as truth, and not only those who were instruments or mediums, in the Lord's hands in writing the Bible, but all those Spirits or angels, who are giving volumes to the world upon their own authorities, will find that all their works will come to judgment. They will be tried by the Word of the Infinite written in Nature, and will be approved or condemned, as they shall be found to be full or to lack, weighed in that balance or measured by that standard. (No. 13, Ill. n.)

163. It may from hence be clearly seen, that to have a fixed unalterable standard of weights and measures, is the only safeguard to the rational developments of man. The mere dogmas of men, Spirits or angels, are no safe arbiters of final decision, or settled opinions. But thanks to the Lord, He is now sending His best angels and teachers among men, by myriads, or as we should say coming with them, (Matt. xxv, 21; Jude, 14) to teach man the true and undeniable faith, not by merely asserting dictatorially, but by leading the minds of men into rational developments, so as rationally to see these things in *the* Spiritual and material Nature, of which their own experiences will form a material part. (No. 115.)

164. We do know that the Spiritual Universe and the material universe are counterparts of each other, and act in unison, the material from the Spiritual, as the body of a man is moved by his soul or Spirit. That what we see that "cometh out of a man" into the material plane is the criterion by which to judge of what is in his soul. We see this to be true even if the Saviour had not said "by their fruits shall ye know them." It is the same in respect to the internal Spiritual universe, which was developed with and under the same order as the material universe, (No. 44 and Ill.) with which it is covered, as the soul or Spirit of man is covered by his material body. (Nos. 19, 82, 91.) Can we not then see that by the "fruits" of creations, that is, the things that cometh out of creations that they present to our perceptions, we shall know creations; and that as all creations and their relations, which include subversions, redemptions, and harmonies, are agreeable to *unchangeable* laws? And that we can have a rationality that we shall know to be true, not received from the assertions of others, but with the same surety as we know that, as two is to six, so four is to twelve? If, then, we who are placed under the most favorable circumstances for knowing what those unchangeable laws of order are, shall show to man what those laws are, and that the Bible was given agreeably to these laws, and is an abstract and epitome of them, and how to understand it, shall we not have done a good work for man, by giving him such unshaken assurances that he has such an inestimable pocket companion as mentioned in No. 14? If, then, the right understanding of the Bible be the right understanding of *Nature* and its laws, may not men all have, in the future, a true religion as well as a true rationality? (See Nos. 1, 2, and 3, and Ill.)

Readers, for the present, adieu.  
New York, July 10, 1854.

MONITORS.

FLOWERS.—A few—if only a very few—should be about every farm house. They are pleasant to the children, and to the traveller as he passes; and it will promote your own happiness to see others happy.

## INSPIRATION.—NO. 4.

BY S. M. PETERS.

"O, if there is one law above the rest  
Written in wisdom, if there is a word  
That I would write as with a pen of fire,  
Upon the unsolved nature of a child;  
If there is anything that keeps the heart  
Open to angel visits, and repels  
The ministry of human ills, 'tis love.  
God has made nothing worthy of contempt;  
The smallest pebble in the well of truth  
Has its peculiar meanings, and will stand  
When man's best monuments have worn away."

Primitive matter is endowed with motion by virtue of attractive and repulsive forces. Crystallization and decomposition are succeeded by the development of the vegetable kingdom, in which light, heat and electricity constitute the life principle. Rising in the scale, the animal is inspired with additional attributes, among which are Sensation and Instinct. Man, the grand ultimate of organized matter, combining the ultimates of material properties, with the Spiritual elements, concentrates and identifies the immortal principle of Inspired life. The progressive law that unfolds this ultimate is immutable in its operation, and in no instance has Sensation been manifested below the animal plane, except at its immediate connection with the vegetable. When matter has been sublimated, refined and rarified, by light, heat and electricity, from the universal, up through the vegetable, to the threshold of the animal kingdom, Sensation becomes a *tangible* principle, and not before. Any attempt, therefore, to construct a machine or engine upon the plan of the human organism, and infuse nervous sensation and living vitality, or soul, into the universal substances of the mechanism, is an attempt to turn the law and order of Nature backwards. To be successful, it must contravert all the known principles of the law of progression, and overthrow every established axiom of natural science. In my humble opinion, such an attempt is eminently qualified to perpetuate the grossest superstition, and naturally retard the healthy progress of rational, consistent philosophy. Ignorant endeavors to pervert natural laws have given birth to all the dogmas and deities that have cursed humanity through the ages. By tracing matter from its primitive condition, up through attraction, adhesion, aggregation, fusion, crystallization, decomposition and vegetation, to sensation and animation, we find no abrupt turns, no long strides, no deviations from the upward, onward course. The philosopher who draws deductions from Nature, and bases conclusions upon comparisons, regards the Universe as one stupendous miracle. But the fanatic who jumps at conclusions, and sees effects without searching for causes, sees miracles only in manifest violations of God's unchangeable purposes. His miracles are earthquakes, volcanic eruptions, thunder storms and marvels. The marvels, however, must be recorded in the Bible; if they happen in our day, they are the work of the devil. He pictures God as a being of wrath, from whom the soul should shrink within itself, and hide from the face of its Father.

But there is no safety in flying from His presence, for a hideous monster stands ready to drag the poor soul down to perdition; and accordingly it turns back towards Heaven, not because it is drawn by the ineffable sweetness of a Father's love, but because it is afraid of fire. By reducing this unnatural theology to the lowest point of comparison, I find that my children, if they truly appreciate the character of a parent, instead of running to meet me when I approach, will tremble with terror and hide under the bed. And in order to bring them into my presence, it will be necessary to frighten them out from their hiding place with tales of ghosts, hobgoblins and bears.

The uncontaminated mind of youth never yet conceived of an omnipresent, diabolically antagonistic Deity. A personal devil is the monstrous offspring of arbitrary theological authority, established upon non-progressive principles. Motion is an attribute of Deity, rendering necessary a progressive development or unfolding of substances and principles in every department of Nature. And in the external world, every combination of elements in an organized form, is followed by dissolution, invariably giving birth to a more perfect and more beautiful development. When matter progresses, it is preposterous to assume that the human mind can stand still. Yet all standard theology assumes that humanity is non-progressive beyond certain defined limits. And theology also assumes that Inspiration is a special dispensation of Divine Power, given at a stated period, and sufficient of itself to subserve all after time. Consequently, that period having passed, they who adopt the theory have their ideas of revelation associated with fallen empires, ruined cities and departed greatness.

Their evidence of immortality is found by groping in the dust of vanished ages. A Divinity hovers over the dilapidated walls of Jerusalem, that the green hills and fruitful valleys of our glorious land cannot reveal. The sun may shine, and the birds sing, and the winds sigh, and the flowers bloom, and humanity tramp ceaselessly onward; but the "still small voice" of Inspiration is unheeded by him whose mind is wedded to the past. The living present is ours; the past is profitable, however, as the basis of Spiritual experience. For this reason the Bible is invaluable as a Spiritual reference. Through its entire pages we trace the gradually Spiritual unfolding of the human race. Man, in the infancy of the world, demanded a personal God. His mind intuitively asked, "Who made me, and for what purpose?" The fact that he existed as an identity, was to him tantamount to a right to live forever. Life was a glorious boon, and the mystery that enveloped his being operated

as an incentive to learn his origin and his destiny. Deity became his greatest study, and it has been the chief study of all time. Every age has had its theological idea of God, which corresponded to the mind of that age, and was its highest conception of Power. In the days of Moses, justice required "an eye for an eye, and a tooth for a tooth," but in the days of Jesus, it was "love your enemies." God had not changed—the eternal principle of justice was the same; but the mind of man had expanded to a higher grasp, and the time had come to plant the germ of a new dispensation. Resting upon the whole experience of the past, illuminated by science and art, the mind of the present age is awakening to the fact that all we know of God is learned from Nature, and from the Inspiration that quickens our souls. The personality of God is above human comprehension. Standing on the indefinite plane, we may reason analogically, from the finite up towards Infinity. Deity is our highest conception of good; devil is a mental reflection of a low development of humanity.

[From a Correspondent of Arthur's Home Gazette.]

## AN AFFECTING COURT INCIDENT.

We take pleasure in relating an incident which greatly enlisted our sympathies, and held us spell-bound by its interest, and finally made our hearts leap with joy at its happy termination.

In the spring of 1838, we chanced to be spending a few days in a beautiful inland country town in Pennsylvania. It was court week, and to relieve us from the somewhat monotonous incidents of village life, we stepped into the room where the court had convened.

Among the prisoners in the box we saw a lad but ten years of age, whose sad pensive countenance, his young and innocent appearance, caused him to look sadly out of place among the hardened criminals by whose side he was surrounded. Close by the box, and manifesting the greatest interest in the proceedings, sat a fearful woman, whose anxious look from the judge to the boy left us no room to doubt that it was his mother. We turned with sadness from the scene to inquire of the officer of the prisoner, and learned he was accused of stealing money.

The case was soon commenced, and, by the interest manifested by that large crowd, we found that our heart was not the only one in which sympathy for the lad existed. How we pitied him! The bright smile had vanished from his face, and now it expressed grief and sorrow. His young sister, a bright eyed girl, had gained admission to his side, and cheered him with the whisperings of hope.

But that sweet voice, which before caused his heart to bound with happiness, added only to the grief his shame had brought upon him.

The progress of the case acquainted us with the circumstances of the loss—the extent of which was but a dime, no more!

The lad's employer, a wealthy, miserly, and unprincipled manufacturer, had made use of it for the purpose of what he called testing the boy's honesty. It was a small sum, and the boy, being poor, the lad would offend see it, and least suspect the trap. "He day passed, and the master, to his mortification, no pleasure, found the coin untouched. Another day passed, and yet his object was not gained. He, however, determined that the boy should take it, and so let it remain.

This continued temptation was too much for the boy's resistance. The time was taken. A simple present for that little sister was purchased with it. But while returning home to gladden her heart, his own was made heavy by being arrested for theft, a crime the nature of which he little knew. These circumstances were sustained by several of his employer's workmen, who were all parties to the plot. An attorney, urged upon the jury the necessity of making the "little rogue" an example to others by punishment. Before, I could see many tears of sympathy for the lad, his widowed mother, and faithful sister. But their eyes were all dry now, and none looked as if they cared for naught else but conviction.

The accuser sat in a conspicuous place, smiling as if in fiend-like exultation over the misery he had brought upon that poor but once happy trio. We felt that there was but little hope for the boy, and the youthful appearance of the attorney who had volunteered in his defence gave no encouragement, as we learned that it was the young man's maiden plea—his first address. He appeared greatly confused, and reached to a desk near him, from which he took the Bible that had been used to solemnize the testimony. This movement was received with general laughter and sneering remarks; among which we heard a harsh fellow, close to us, cry out:

"He forgets what it is. Thinking to get hold of some ponderous law-book, he has made a mistake and got the Bible."  
The remark made the young attorney blush with anger, and turning with flashing eyes upon the audience he convinced them there was no mistake, saying, "Justice wants no better book." His confusion was gone, and instantly he was as calm as the sober Judge on the bench. The Bible was opened and every eye was upon him, as he quietly and leisurely turned over the leaves. Amidst breathless silence he read the jury this sentence, "Lead us not into temptation."

We felt our heart throb at the sound of these words. The audience looked at each other without speaking; and the juryman exchanged glances as the appropriate quotation evoked its moral to their hearts. Then followed an address which for pathetic eloquence we have never heard excelled. Its influence was like magic. We saw the guilty accuser leave the room in fear of personal violence. The prisoner looked hopeful; the mother smiled again; and, before its conclusion, there was not an eye in the court room that was not moist. The speech, affecting to that degree which caused tears, held its hearers spell-bound.

The little time that was necessary to transpire before the verdict of the jury could be learned was a period of great anxiety and suspense. But when their whispering consultation ceased, and those happy words, "Not guilty," came from the foreman, they passed like a thrill of electricity from lip to lip, the austere dignity of the court was forgotten, and not a voice was there that did not join in the acclamation that hailed the lad's release. The young lawyer's first plea was a successful one. He was soon a favorite, and now represents his district in the Commonwealth.

The lad has never ceased his grateful remembrances, and we, by the affecting scene herein attempted to be described, have often been led to think how manifold greater is the crime of the tempter than of the tempted.



So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, JULY 15, 1854.

# THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

To show the appreciation of this proposed organization, we publish the following letters.

As the objects and purposes of the Society become known and understood, we are quite aware they will meet with general approval. It will readily be discovered that there is no intention to dictate to any one either as to belief or action, but that the movement is simply a proffer by a few of an organization, which, if it shall be generally approved, cannot fail of producing a union of effort from which the happiest consequences must flow.

We shall continue to publish letters from the friends, as they will speak for themselves the views of those who are working for the cause, the more, as we hope all who are Spiritualists will look at the enterprise as his or her own, and make such suggestions as will develop harmony and aid progress.

Extract from a letter to Gen. Ballard from a distinguished American in Cuba, dated

HAVANA, June 21, 1854.

"I perceive you are making a great organization, in which I have the greatest confidence. This is the great progress of the world."

Another, to the same, dated

"AIKEN, S. C., June 24, 1854.

"Your letter would have been replied to before this, had not indisposition prevented me. I thank you for the information afforded me in the perusal of the numbers of the Christian Spiritualist. I have sent two dollars to the Society for the Diffusion of Spiritual Knowledge. The Address to the Citizens of the United States is admirably written and fully puts forth the views of the Spiritualists. I cannot but express the hope that all its operations will be conducted in a truly Catholic Spirit, and let all God's children, irrespective of race, color, or sect, feel its genial influence. What a blessing will it confer upon every one who takes part in it!"

"I am pleased to hear you say that the cause is onwards, and within two and a half years I will see results that will improve the human family far beyond what I can imagine. Such a result I do earnestly pray for, but I apprehend it will not meet your sanguine expectation; the Lord has never acted by violence or storm; He permits events to be brought about by the mildest means, by the understanding, the very way I presume to say, the Society has taken. For instance, see how slow the doctrine of Swedenborg has progressed; he has not brought whole congregations, but confined the influence of those doctrines to the Gentiles who visit all the orthodox churches and derive no benefit. Spiritualism will not only find its way into the interior of them, who are in and out of the church, but go up into their pulpits amongst the dry bones. The Lord is closing the accounts of these churches. Take for instance the wonder, they are every day exclaiming, of what can it be that is going on in the churches? What is to become of religion? There are no revivals, no extended meetings; has God forsaken His people? These are very common expressions that break upon the ear of the Spiritualist, but see how calm and unruffled is the countenance of the listener; he inwardly knows the cause, he feels the Spirit of God within, and rejoices that his eyes are opened."

To Judge Edmonds, from one of the Vice Presidents, dated

"WACKMAN, Ill., June 28, 1854.

DEAR JUDGE.—I have to apologize for not having written before, on the ground of a severe difficulty, to which may be added my professional and domestic avocations.

We are jogging along steadily, and the cause is slowly but surely taking root in honest hearts.

I perceive by the last Tribune that we have got promoted to office. I am much pleased with that move. It will give power and unity to the new faith, which isolated effort could not. Our enemies are organized against the Truth, and why should we not organize to sustain it?

This organization will show the world that there are other than fools, and fanatics, and maniacs in the movement—men who can reason, and "give a reason for the hope that is in them."

I look upon this as one of the most important—in truth, far the most important—association of the age. If its efforts are wisely and judiciously put forth, it must produce a powerful influence on the public mind, and make orthodoxy quake in its boots ere long.

You have not forgotten, of course, your promise to come up and rusticate with us this summer—yourself and daughter, and the Doctor and his family. We renew our invitation most cordially.

Give my fraternal regards to Dr. D., and say to him if he does not come I shall challenge his veracity. Yours, truly."

To the same, from one of the Board of Advisors, dated

"Rockford, July 6, 1854.

DEAR SIR: Your favor of June 27 is received. The pamphlet you named has not yet come to hand. I have seen some notice of the formation of a "Society for the Diffusion of Spiritual Knowledge" in the papers, and am glad that such a movement has been made. The time has come for action. The friends of the cause should let the world know that they do not seek concealment, but are ready to buckle on the harness, and stand up in defence of the truth. Let the opponents of Spiritualism ridicule our movement as much as they please. How insignificant they may esteem it, or unworthy of their honest attention, "the small stone, cut of the mountain without hands," has begun to move, and it will soon fill the whole earth. If my name, and what little influence I may possess, can aid the glorious cause, it will be cheerfully given.

I do not shrink from any responsibility when truth and freedom demand my services, though quiet retirement is more congenial to me. May the great purpose of your organization be effected, and may the efforts of the friends of truth be united in harmony, and the bond of a common brotherhood be firmly cemented. You are probably aware of the effort I am making to aid in the diffusion of the true light in this region. I took the liberty to send you the first number of the Spirit Advocate, in which you see some of the reasons for engaging in that enterprise.

Our humble effort is succeeding, and we are encouraged to persevere. Our Spirit-friends have promised assistance, and thus far have not disappointed us.

I am glad to have another paper started in your city. The CHRISTIAN SPIRITUALIST has taken a good start, and I hope it will be well sustained.

Your visit to this place last winter has been productive of good to the cause. Your friend, &c." J

To the same, from one of the Board of Advisors, dated

"CINCINNATI, July 7, 1854.

MR. DEAR SIR: Your good note of the 27th ult. was duly received, and the three pamphlet copies of the charter, bye-laws, &c., also came to hand, for which please accept my thanks.

I intended to write in answer somewhat at length, giving my thoughts on the subject of the new organization, and on the present phase of the great movement. I have deferred doing so from day to day, but have been so constantly under pressure of business cares, that I found it impossible, and I must postpone it until a more convenient season.

I was truly glad to see that you and your associates continued to be so zealously engaged and devoted to the great cause, as that organization manifests.

I had feared that you would suffer yourself to become too much engrossed by business or professional engagements to labor very effectually in the great work assigned you.

As to the place or duty assigned to me in the new organization, I only regret that a more efficient person was not selected in my stead.

I will do all I can to aid and promote the success and usefulness of the Society.

I will try to get some others here to join the Society, so soon as the present excessively hot weather is over.

Business calls for me, and I must close. When you see any service I can render, command.

Yours, truly,

To the same, dated

"VERONA, July 8, 1854.

DEAR SIR: I received, through the post-office, a few days since, a pamphlet containing an account of the organization of the "Society for the Diffusion of Spiritual Knowledge." I wish to inquire whether the agents or missionaries you speak of (as you do not use the term ministers,) are recognized by law, and entitled to the same privileges with ministers of other denominations? If so, I would like to unite with your Society in that capacity. I have been aloof from all denominations since 1834, when I was a minister of the Congregational Association, Jefferson Co., in this State. I like your platform, and think I could stand upon it. You will recollect, I called at your house in December last, and afterwards saw you in Utica. Please answer at your earliest convenience.

Very respectfully yours."

To the same, dated

"BOSTON, June, 1854.

MY DEAR SIR: Dr. Dexter informed me on Saturday, that an organization of Spiritualists is being formed in New-York, on a sound and practical basis. I am rejoiced to hear that such a step has been taken, and have no doubt of its success. It is what has long been wanted. Spiritualism has been abused and wronged by the unintentional fanaticism of its friends.

If there is a subject on earth that needs the most active exercise of our judgments, it is Spiritualism. But among thousands this judgment has not been exercised. Men have too readily accepted anything and everything that has purported to come from the Spirit-world, and have thus made not only themselves, but the cause itself, appear ridiculous in the eyes of an ever-watchful public.

Such a course is regretted by intelligent Spirits, as well as by ourselves. There is no preventive of this resting on one side alone. There is no patent on the mode of communication. No copyright.

No monopoly of any kind, any more than there is on our common highways. The rain and the sun fall alike on the just and on the unjust; and unwise experimental Spirits can approach us on the same road over which those of an opposite nature do so. Therefore, we need to discriminate; we need to judge between what is good and what is evil; to winnow the chaff from the wheat, and not take both as food. We need to be just, not only to the Spirits of the departed, but just to our own Spirits. No Spiritual being objects to such a course, whose counsel is worthy of man's attention. Good, really good, Spirits do not wish to drive us, but to lead us by Love.

I have often thought what subjects of laughter some of us have been in the eyes of the Spiritual beings who surround us, and I have often pictured to myself a jovial band of merry ones engaged in leading to the performance of the most grotesque and uncharitably acts, our passive bodies and souls.

But I am extending what I merely intended for a note to a letter, and will cease my prattle and rein up my prancing pen. But yet I think all I have here incidentally alluded to, worthy of the careful thought of the true Spiritualist. The subject is productive enough of thought to fill a volume.

Now, dear Sir, I know your mind on this point, and am confident that if you have a guiding hand over the interests of the coming Society, you will be led by no fanatical Spirit. Please send me some account of its object and its prospects and forward to Chelsea, Mass.

I should deem it a pleasant duty to be able to do something for the cause of our glorious faith, as represented by the Society. Truly yours."

To the same, from one of the Vice-Presidents, dated

"SMITHLAND, Ky., July 4, 1854.

DEAR SIR: Your favor of the 27th ult. came to hand yesterday, by which I am informed of the position in which I am placed by the favorable consideration of the Trustees of the "Society for the Diffusion of Spiritual Knowledge." I accept the trust conferred, and cannot but feel honored by being associated with so many names, alike distinguished and honorable, and that a guaranty is afforded that the design and object of the association are entitled to the respectful consideration of the public.

I have never sought to be conspicuous as a believer in Spiritual Philosophy. Neither have I been driven from the investigation of the evidences on which it is founded, or the free expression of my opinion, by the fear of the ridicule and contempt of the ignorant and uninformed, being assured that truth has nothing to fear from thorough investigation, and he who fears the test had rather retain a cherished error, than be convinced he is in one. None can extend his inquiries, even to the limited extent to which mine have gone, without having the full assurance of that which you and I know to be true, that is, the existence and presence of an agent or agents, possessed of volition and intelligence, capable of using signs of ideas, and the communication of thought through media and instruments of its own selection. This intelligence claims to be Spiritual, and presents evidence of it which would be conclusive on any other subject.

It will be seen that many strong and powerful minds are arrayed against the idea of its Spirit-origin; and in their published views on the subject

admit the facts, but attempt to account for them in their own way, each differing as widely with each other, as this agent differs with all, thereby adding to the strength and number of the believers in the Spiritual theory.

In view of the onward progress of this belief, the effect it will have on the public mind, should it become general, and its results upon the institutions among us, there appears to me, at least, a necessity, as far as practicable, to carry out the policy of the Society, that all who will, may become informed upon the subject.

If the Spiritual theory be true, its importance stands admitted. If founded in error, all honest Spiritualists will rejoice to be convinced of it, and will be ever grateful to the man who can furnish the evidence to do it. Until this is done, it cannot be against the suggestions of sound philosophy, or the dictates of common sense, to yield to the concurring evidences of three of our senses, and other facts sustained by undeniable proof.

Wishing you health and happiness, and success in the cause of truth.

I remain most respectfully,

Your friend and obedient servant."

One of the Board of Advisors, who edits a newspaper, published an account of the organization, and added:

"Among the names of those composing the Board of Advisors, we notice that of ourself. We cheerfully accept the post, willing to do what little we can, towards bringing about an investigation of this subject, that it may, if true, be known and appreciated by all, and if false, rejected.

The Address of the Society to the citizens of the United States, we design to publish in our next."

## THE CONDITION OF THE EARTH.

The following is a photographic report of an address given through an impenetrable medium, at a Sunday meeting of the Society for the Diffusion of Spiritual Knowledge.

If a man could elevate himself to so great a distance above the surface of this earth, as to be enabled to look down, and in one glance comprehend the conditions of the arctic and torrid zones, he would observe some wonderful opposites besides the apparent opposites of heat and cold. The torrid zone is filled with vegetable life. Eternal vegetation springs from the earth, grows with immense rapidity, expands in rich and thick foliage, and bears upon itself the impress of luxuriance and wealth, perhaps, rather than strength and durability. This idea has a significance. It means a great deal. It tells the truth that this vegetation, so luxuriant in its wealthy character, comes also to a like death; and that the necessities of the climate produce in a few months an excess, which is exhaled into the atmosphere. The body of that excess comes down again to enter new forms of life; is full of productive strength, and is also always accompanied with a death-distilling malaria. You will observe that man's powers of thought diminish continually beneath the tropics; he sickens, and dies. He cannot exist in his original strength, while mingling with the continual decay of the torrid zone. He needs something in the atmosphere around to excite his energies and passions. There he is compelled to lie down in inactivity, and becomes a victim to the foul malaria. The inhabitant of that zone, of necessity, must be kept in a low grade of intellectual being. The climate of that region of the earth does not permit intellectual labor. It produces excitement and unnatural strength. No excitement and unnatural strength are poisonous to the man between the tropics. There the atmosphere will not bear upon its wings all the exhalations from the earth; it would stop and stagnate the richness which Nature is continually pouring out from her bosom: it holds it down with firmness and strength, so that it cannot move, or rather, it remains till the matter becomes stagnant, poisonous. Man dies when he inhales it into his lungs. Intellectual labor cannot be carried on in an intensely hot climate, or upon an intensely productive soil, where vegetation is continually pouring out from the bosom of the earth, sending forth noxious gases into the air. Intellectuality cannot live; it must either die itself, or kill the body in which it exists.

Look at the arctic regions—all ice and snow; that, too, is a region of excessive exhalation, but the air is rarified. Cold can hardly be called a rarifying agent, but it has that effect upon everything in the arctic regions. The excessive heat of the torrid zone over-steps itself, and the exhalations from all the vegetable matter create a poisonous climate. By a reverse of all this, it makes the arctic zone that which we behold, a region of snow and ice and clearest water. Nothing on the earth can be more pure than either of these.

Now, there is a connecting link between these two regions of the earth. The currents of the ocean carry upon their breasts vast contributions of animal and vegetable matter from those portions of the earth up toward that region which can produce nothing, having itself to depend upon those contributions for some future usefulness and productiveness, which shall come to it in times far remote. These currents of the ocean, bringing continuously their contributions to the arctic zones, are performing a mission in the hands of their great Director for a new world, which is to be formed in the future time, for the habitation of man in regions where he cannot now exist—where man becomes stiffened by excessive cold, as he is in the arctic zones. You can see, if you will contemplate the surface of this earth, that wherein any one point shows an excess, there is a deficiency in some other point. There is a region between the two which combines the qualities of both. A man is unable to bear both the arctic and the torrid. During the summer heats he can relieve himself from intellectual toil; during the winter months, when it is necessary for him to exert himself, there are incentives all around to labor, both physical and intellectual, which enable him to occupy his mind, maintain his dignity, prove himself a man in the chills of winter and in the heats of summer. In the torrid zone, there is, comparatively speaking, but a strip of territory on which man can live.

When the time comes for man to have so elevated himself, as to be enabled to enjoy all the blessings on earth, which the Creator in Heaven designed for him, the year will roll its even circle around the earth, and he will have one kind of climate and one kind of sky above him. And it will be the best of all possible climates. Then the earth and the world of man will revolve around their suns continually together. Now the world cannot roll faster than the soul-world rolls; the earth cannot progress towards the perfectness of its being faster than man progresses towards the perfectness of mankind. This earth, the planets that roll in the Heavens, the sun that illuminates that system, and each individual soul of man, are one and the same thing, reflectedly and correspondently.

In the man there exists everything. The thunder-storm is in his soul; the summer heats are there, the winter colds are there, with their ice-

bergs and their glaciers. All things, from the illuminations of the tiniest fire-fly to the light of the farthest star in the night time, from the plant springing from the crevice of the rock, to the highest summit of the Alps or the Andes—all are there, right in the individual breast of man. Thunderstorms cry aloud among the riven peaks of mountains, and in the soul of the individual man; hurricanes sweep ships and houses to destruction, tear down strong-built towers, sweep off whole villages in their course—all in the soul of the individual man. Flowers grow upon broad prairies, send forth their fragrance in the air, and grass grows, aye, and herbs, and wild beasts roam at will; and in the autumn the fire comes, and sweeps off that luxurious growth, to make room for another—all in the soul of the individual man. Everything, every phenomenon of Nature, has something in the soul which corresponds to it, and is it, in fact. Were it otherwise, that soul could not comprehend those things. No man can comprehend anything outside of himself.

But we have wandered somewhat from our point. There are some little things connected with these differences of climate of which I spoke, which are strong indications of a future—a future when this earth shall revolve around its axis, and the world of man revolve around its axis, and day after day the height of the sun in the heavens shall be the same, year in and year out. The earth shall always be productive; man shall never be obliged to resist intense cold nor intense heat, but shall have a habitation perfect for a perfect man. Now, when, from an elevated point, we look down upon the opposite regions of the earth,—the arctic and the torrid zones—we see in that torrid zone vast trees, having vast branches laden with fruit and foliage, and a superabundance of vegetable life and action. We cast our eyes to the other point, and we discover, in the crevice of the rock, a little lichen, or a little moss, or a little tree, perfect in its form, but dwarfish in its size. The pine tree grows there in the crevice of that rock, and it may be but a few inches in height when it arrives at its maturity. But there will be found the pine, again, for other trees, to grow in other crevices, to produce seed in their turn, and bring forth other trees to decay and die. The tree may be but a few inches in its height, but so far it is a perfect tree. But Nature, with the right influences at work, would produce a tree from which could be cut the mast of some great admiral.

Now God, the great Creator, when he made this world, did not create a single atom which could not, in its time and place, become all that it was capable of becoming, produce all that it was capable of producing; and the time shall come when that little tree, hardly to be found by the eye of the curious searcher, shall spread forth its branches, lift its body up towards heaven, and reach such a magnitude that the mast of a great ship may be taken from it. How would you have this proved? Why, this torrid zone, which now contains, as I have said, a superabundance of vegetable matter, is continually pouring forth its wealth into the ocean; the ocean is continually wafting that wealth toward the poles, carrying, every day and every hour, contributions to that far land from the fountain of vegetable life and activity. Now continents are being formed, as this and many others were formed. And this earth, which now revolves with uneasy motion on its axis, shall obtain a more equal course, and roll around straight forward, year on year, and century on century, and never know a swerve in its course. There will be no such things as tropics; for the sun will march in its course, and never vary; and twelve hours shall be day, and twelve hours night all the year round. And the arctic cold shall come down to the torrid zone and temper its intense heat; and the torrid heats shall march up to the arctic zones, and icebergs shall melt away in their breath, and valleys now concealed in snowy coverings, shall burst forth into the light of heaven. Myriads of men, now muffled in the furs of arctic animals, shall walk forth—naked if they will—where now they see nothing but intense cold, fetters of ice, which bind up all that lives during three-quarters of the appointed year. There are seas there, about the poles; there are rivers and brooks, and the germs of trees. They are ice-bound, fettered with hoary fetters. But there is one Power, seated high above this world, and high above the stars, who can shatter those fetters, and bid the arctic rivers roll along in their sublime course; bid the brooks leap out in the mountain's course;—can bid birds from more temperate climates wing their flight up there, and make new forests vocal with their new songs; can make vales there concealed by snowy coverings, burst forth again into the light, and bear upon their bosoms harvests of good for man. This God can do; and so surely as it is better for the arctic zones to be productive of wealth for man, intellectually and physically, than it is for that region to be bound up by compact chains, so surely shall God do that better thing. For, as I told you, God has the power to do that which he desires. Now productiveness is better than barrenness; therefore God desires productiveness, and will snap asunder the icy fetters, and make the arctic region bloom with greenness once again.

But in the torrid zone, where there is excess of heat and moisture, where vegetation spreads forth over the earth, He will temper the atmosphere. When he breaks up the icebergs of the north, He will send their shattered fragments toward the south, to temper the heats. As they melt away, man will breathe more freely; man will feel within him a portion of the strength of the icebergs. He will be enabled to think, and his brain will not ache; he will labor, and his limbs will not be weary; for he will have the strength of the iceberg within him. So the torrid zone shall be tempered by the ices of the north, and the arctic by the heat of the south. The temperature will no longer be subjected to the extremes of winter or of summer.

These things may seem to you unimportant, perhaps uninteresting; but, as I have said, there is within each something which corresponds to the present condition of this earth, and there will be in the future time in the breasts of men, something corresponding to that future condition which is to come. Now, man has control over these things, if he will only think he has. If he will believe that which he has been told—that he was made in the image of the Great Creator, and is therefore himself a creator—why, man would then believe that he could bring about these results, which would contribute so much towards his happiness.

As the earth progresses now under the influence of these extremes of heat and cold, so does the world of man progress around the sun of truth. That sun reaches first one tropic in the intellectual heaven then another. One time the world feels as if winter was all around, and at another as if full of torrid heat. There is a winter and summer in the world of each man's soul, and in the universal human-soul world. This sun of truth is permanent in heaven; that never wavers; it keeps its position, and pours down its light, century after century, always the same. That sun of truth is

held in God's right hand, it never wavers; it is fixed. A man, receiving light from that, wavers as though he were drunken; he goes first on one side, then on the other. Sometimes that sun is over his head; sometimes, in arctic regions, that sun is obscured, and he only catches, at the noon of day, slight glimpses of light along the eastern horizon. Months pass away, and he becomes tired of the darkness, and his eyes lose their lustre, and his organs refuse to do their offices. He feels that he is living in an atmosphere that is not his own. He becomes unsatisfied, sinks, is almost ready to die; and he arises in his strength, looks again toward the East, and sees one glimmer of the glad light, making his soul glad once more. Day after day the beams pour in more bright upon his soul, until the summer comes, and he has got enough. Extremes of heat and cold, and extremes of intellectual light and darkness correspond, as you may see; but the time will come when the world of man shall revolve around the sun of truth in one continued and unwavering circle. It shall not go hither and thither, like a drunken man, but shall march straight on, and every revolution shall be so much of progress to mankind. And when that time arrives, this earth, too, on which you live, of necessity, and by the law of heaven, shall also revolve on its axis in one continued, straight-forward course, and its whole surface shall bloom again, as in the first days of creation.

This is not all I have to say upon the present condition of this earth. I wish you to bear in mind that which I have said. I have something which I wish to say now, to prove that those who dwell upon the earth are wrong; that the earth does not fulfil its mission, that not one man fulfils his mission, because they have not allowed one or the other to do that which the Creator designed should be done before this earth arrived at its perfection. I would say this to you, that you may look around around you, within a circuit of about twenty miles, and find congregated a million of human beings. Travel a few days, and you will find there the same circuit of twenty miles, with soil more productive, a sky more serene and clear, better fitted for man's development and man's desires than this; and you will find that territory inhabited by wild beasts. Now this is wrong; this is the cause of almost all the social evils under which man is struggling to-day. The war which is devastating the Eastern continent could never have existed—never! Had the wilds of Europe, the existed, had not such facts as I have mentioned forests retained as parks for game, been laid open to the influx of an intelligent and industrious people, enabling them, by their own endeavors, to draw out the sustenance which should support them and their families,—as every man could do, had he the taste for doing,—a war could not exist. You could not bring men from their quiet cottages, and their wives and children, after they had plenty garnered up for the winter months, with the knowledge that the sun would come again next summer;—you could not bring such men as these out into the field of slaughter. Those men who go out into the battle fight for pay. You could not get up a war in any country where Christ's name had ever been heard. Take this neighbor of yours out in your Western wilds, over the wide prairies teeming with the richness of vegetable life, which are ready to throw forth their treasures, and give you abundance of this world's goods. God's blessings are complete; man's application of them is dull and stale. He does not believe he has a Father in Heaven; for his acts speak louder than his words, and although he goes once in the seven days and prays and asks His blessings, he cannot believe in what he says; for he must know that one millionth part of God's blessings have never been accepted by His children.

What was the earth made for? Not for devils, but for the children of the great God to grow upon, and live and expand their faculties, and make the earth bloom like the rose. Cities are enough to destroy the balance of this earth, and keep it swaying here and there in the ecliptic. Can you tell what an influence arises from such a heap of brick and mortar as that in which you live? The atmosphere in the streets is not fit for a man to breathe. The earth beneath your feet is not fit for a man to tread upon, and the sky above your heads is not fit for a man to see. They are all made by man. Look on this side or on that, man's handiwork stares you in the face; beneath your feet, men have given you something to tread upon, not God. The stars twinkle falsely in the night-time, the sun sheds an imperfect light in the day: this is not the sunshine, not the star-light. What can you know of God, living in your cities? Nothing, except that which you learn within yourselves. There is no flaming fire to give you a lesson of His love; no song of a bird to excite your admiration and praise; no mountain tops to command your awe and wonder. There is no flowing river, to give you an idea of Eternity and of Time; there are no flowers, and grass, and fields for you to walk upon. You cannot speak with God; you must talk with him in your own soul, and generally that has been so covered up that even His voice cannot be heard through the covering.

Now, if man lived as he should and will live, he would exist among the works of his Creator as one of them. He would no longer allow broad fields to remain merely as the habitations for the wild beasts of the forest, but he would himself pasture there,—draw out richness from its teeming soils,—learn lessons from the blooming flowers,—know the meaning of the flowing river, understand the significance of the far-off ocean. Man will look up, and see the sky that God created, and upon the earth, and witness scenes that God's bounty has bestowed upon His children; to the forest, and hear songs that God has taught to the singing birds. Then, when all men shall live thus—shall seek to know God, and shall learn of him through His works—will the world of man revolve around the sun of truth, and day and night shall be of equal length, and the world shall not revolve in eccentric circles, but shall sweep along majestically and evenly in its course. This earth, on which man shall dwell, will feel the influence of the enlightened human-soul world, and will revolve around in its course. Day and night shall be of equal length; the arctic and torrid zones equally productive; and man shall go where he lists, and he need not fear, for he will find that the entire earth was intended as an abode for man, and can contribute every thing necessary for his happiness—all lessons necessary for his present and eternal welfare.

## THE DRAMA.

Among the many things that will tend to help progress and develop Spiritual life, we know of few more powerful than the Drama. We do not speak of the Drama as it is—but as it may be, and will be. We regret of any use, we have many that the exact should be neglected by the more thoughtful of society; but as the "past is the past," we will let hope sing of progress and the future here, as in every other department of life.

These reflections are forced upon us at this time, by finding on our table a kind and friendly estimate of the merits and beauties of Mrs. McCready's acting. The article is rather long for our paper, but we shall do it and the lady justice in our next issue.

We wish the friends of Spiritualism to know that Mrs. Mc-

Creedy is a lady of fine talents and attainments. She has been one of the cities of the United States, and everywhere finds favor, both with the public and the press.

While in Troy, the friends spoke of Mrs. M. as well deserving the respect and confidence of Spiritualists.

We hope she will be assisted by an appreciating and sympathizing public. We understand the lady is to give a reading in Brooklyn during the coming week.

## FACTS FOR THE THOUGHTFUL.

Change is written in everything, and it would save much regret could we comprehend the full meaning of the saying, "*Old things shall pass away, and all things become new*;" but it so happens, by force of habit, interest and other peculiarities of character, that most persons think as they reason,—so should all. This, however, is not the calm and thoughtful conclusion, but the argumentative and logical, which springs from creeds, dogmas and formulas.

The observing mind will explain this inconsistency, when it remembers that many a friend in social intercourse is a fierce disputant about a creed or dogma—often the enemy of those he otherwise would respect and love. This phase of character we often meet with in the dress many writers give to their facts, the bad taste of which, to say nothing of *bad faith*, is most unhappy in all such issues. Take the following to illustrate:—

"The Spirits have recently organized, and are now prepared to proclaim to the world the beauty and adaptiveness of a religion whose chief fruits are knocking over tables, upsetting chairs, and performing various antics and gyrations with other household furniture. The "Society for the Diffusion of Spiritual Knowledge" marks a new era in Spiritualism. Hitherto, the Spirits have wandered about the earth, unembodied, and without any bond of union between them. Even so they have accomplished a great deal, as the catalogues of lunatic asylums, and the records of unfortunate families, conclusively attest. But now, if the charm of the circle is not broken, what limit will be placed to their conquests? They have now the powerful auxiliary of organization, directed by talent; they have the aid of new and eminent converts, an extensive collection of books containing their doctrines and principles, and a numerously increasing periodical press.

The officers of this new Society are Nathaniel P. Tallmadge, President; thirteen Vice-Presidents, three Secretaries, a Treasurer, a Board of twelve Trustees, and a Board of seventeen Advisors,—making forty-seven in all. In this list is one Governor and ex-U. S. Senator, one Chief Justice, four Judges, two Members of Congress, four Editors, one Professor, one General, and one Major, with other officials and ex-officials of less note. The rooms of the Society are at No. 553 Broadway."

It would be folly to attempt a vindication of the sense or vanity of any body of men or women, no matter what are the central facts of this Association; still, it is the common cant with party writers, not only to attempt this, but to magnify any accident which may happen in an opposing party. The Spiritualists have had their share of abuse, which would be quite innocent, did it not work out such bad results to the minds that use such language. "Fanatics," "crazy heads," "members of the insane and lunatic asylum," "infidels," &c., &c., are to be found in many of our exchanges; and should it be found that some had had the misfortune to become insane, then indeed must Spiritualism suffer. This, however, is folly, for it has happened from Time's dawn until now, that subjects are liable to extremes. We insert the following from the Spiritual Telegraph, that the orthodox press may see that "*those who live in glass houses should not throw stones*."

"ORTHODOX INSANITY.—The Louisville Journal relates the facts concerning the suicide of a lad of thirteen years, named Henry Merriman, ten miles from that city.

This is one of the most mysterious as well as one of the most extraordinary cases of suicide ever committed in this country. Henry was a devout Christian. He had lost a little sister who belonged to the church. The sister had given him a prayer-book on her death-bed, and desired him to use it. He had become so interested in the book, and on the subject of meeting with a dear sister, that it was a subject of daily conversation and prayer with him. He appeared desirous to be with her. His mother had told him that he would meet his sister in heaven after death. He prayed nightly, and daily to see her, and in his fit of religious insanity he, upon his knees, cut his throat from ear to ear, severing both jugular veins. This was a self-inflicted death, and distressed relatives—this was a scene to dissolve a heart of stone. Every one was present in tears; every eye became as it were a child. The verdict of the jury was, that the child came to his death from the influence of the above facts, causing religious insanity.

Who is responsible for this? Is religion, Spiritualism and Christianity any the less commendable, because of such accidents? It were folly to think so. We hope heaven the time is not far distant, when insanity from any cause—much less suicide, shall not be known—but as a fact in the past. As proof that that time is near at hand, we give the following as it speaks progress, and sets forth the kind of practical religion we delight to honor. We could name another who had done like unto the "gentleman"



## Poetry.

And Poesy, too, shall lead her aid,  
Persuading as she sings—  
Sustaining or your shaded feet  
Sweet incense from Her wings.

The following was written through A. H. Langley, of Belmont, Mass. The lines are supposed to be Spiritual in their origin, and were written for a Spiritual Convention, held in Springfield, Mass., April, 1884. This and the following have been known to many friends, as they have been published—and we re-publish them, as the friends may have them to sing, as the words are good, and the music popular. The first is a parody on Elihu's lines—"I'm afraid, I'm afraid," &c. The second is a parody on the well-known song of the "Carrier Dove," and was written by Mrs. A. H. Langley while under Spiritual influence. We hope our friends will make such selections as they can, until they get together a goodly number of Spiritual songs that can be sung by well-known tunes.

[For the Christian Spiritualist.]

### "WE'RE AFLOAT!"

We're afloat! we're afloat! on the world's rolling tide,  
Bright Spirits attend us, in Christ we abide;  
Our banner of love is the banner of peace,  
And down in brave triumph we're marching to the sea.  
Our cause is a just one, we're nothing to fear,  
As long as kind Spirits are hovering near,  
Then on to the conquest, our armor is bright,  
We will strive for the cause of our God and the right;  
The world may deride, it may scoff, it may sneer,  
It pleases us that they, when death draws near—  
Oh! this is the time that we need something more,  
Than the haubts of earth, with all her sin's store.

Hark! hark! to the voice of the bright Spirit-band,  
It echoes resounding through the land;  
"A call from our God, list are they who take heed,  
'Tis an offering of love, 'tis a blessing indeed,  
Then come to the banquet, the fruit is prepared,  
As all are invited, and great the reward—  
For light is now breaking, its rays growing bright,  
It is shining upon us a glorious light.  
Then look up and behold, for the time draweth near,  
But with Spirits to guide us, who have we to fear?  
They will guide us through the mists of the land of love,  
Shouting glory to God, in bright words above.

### PARODY ON THE "CARRIER DOVE."

Fly away to the Spirit-land, sweet dove,  
Fly away to the Spirit-land—  
And bear these lines to the friends I love,  
The happy and beautiful band.  
Deep gloom has saddened my weary breast,  
With sorrow my heart is stirred,  
I long to hear from the land of the blest,  
O, fly to their home, sweet bird!

O, fly to their home, sweet dove, and say  
Hopes light is on me now;  
I long to take to a seraph's lay,  
With bright glory upon my brow.  
I feel that this world is not my home,  
An angel's sweet voice I heard,  
It came from beyond the dark, lone tomb,  
O, fly to their home, sweet bird!

I will wait thy coming at dawn, sweet dove,  
I will wait thy coming at dawn,  
But bear these news from the friend I love,  
And then I will cease to grieve.  
I could spring from this prison on wings of love,  
I could fly by death's conquering sword,  
But I cannot stay from the friends I love,  
O, fly to their home, sweet bird!

[For the Christian Spiritualist.]

Profoundly the noble sailor's tread,  
The deck of his gallant craft,  
As o'er the trackless deep he strides  
Her way with the gale astaid.

Nobly she dashes the billows aside,  
As they angrily seek to overwhelm,  
Willst thou lack the deck with feelings of pride,  
To see how she minds her helm.

Her sails are furled—her hatches closed—  
And every thing made trim—  
For the coming storm, which will be known  
Will soon burst wild on him!

The thick black clouds 'erpend the sky,  
The sea gulls wildly scream,  
As the freshening breeze betokens nigh  
The storm, which with furies teem.

And now the patterning rain drops fall,  
The deck grows slippery wet,  
The crew with fright are huddled all,  
And their eyes are fiercely set—

On the stormy clouds, above their heads,  
Making day as black as night,  
They mutter their prayers, and each one dreads  
To think of their awful plight!

For though their ship is good and strong,  
Well bed and from stem to stern,  
Against such a gale she cannot long  
Towards her destined port return.

But still the gale's swift speeds fast,  
And the sailor boldly steers,  
O'er the mountain—while the creaking mast  
Increases all his fears!

He thinks of home, of the loved ones there,  
Of his wife and children dear,  
And he knows they're offering a fervent prayer  
For him, whilst the storm they hear.

But hark! how the muttering thunders roll!  
See! how the lightning gleams!  
Around the gallant ship scream!  
List! how the storm birds scream!

A blinding flash! an awful crash!  
The masts are in splinters riven!  
And the crippled bark, o'er the ocean dark  
At the mercy of winds is driven!

No boat can live in such a sea!  
The shrouds are all on fire!  
The waves, like demons, seem in gleam,  
As the flames are rising higher!

Vainly he clings to the shattered mast,  
As from the deck, a wave,  
With cruel force, has cast him forth  
To find a watery grave!

Long will his wife and children gaze  
On the broad blue sea,  
And watch from morn till evening's haze,  
His dear loved form to see.

Time will roll by years will fly past!  
But things he'll never reach  
The widow and her orphan ones,  
Who watch upon the beach!

Some passing ship may chance to find  
A charred and blackened wreck;  
But things none, will it unfold,  
Of those who trod the deck!

TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST: My letter to Dr. Cragin in your last number, having accidentally been so mixed up with other matter after the type was set and proof read, as to render a portion of it perfectly nonsensical, please to insert that portion in your next number, as written and as the proof was read.

J. SNOEBIDGE WILLIAMS.

DEAR BROTHER EDITOR: I see in your paper of 1st instant, a letter from my dear brother, Dr. Cragin, desiring the continuance of the "Spirit Manifestations." I am pleased and encouraged by the interest he expresses in these investigations, as I know that the result will be of vast benefit to mankind, if suitable mediums can be got to unfold the parallelism between the material and Spiritual universes scientifically, but my brother will consider, if the space occupied by those investigations, should be filled with matter wherein ten would be interested to every one who might take the interest in the investigations he does, that chances are in favor of the advancement of the good cause he and I so ardently espouse, by their omission, at least for a time. We have distributed some thousands of copies of those investigations, and he is the third person that has been interested in them, as far as our knowledge extends.

If my brother's letter has not been answered in other respects by the concluding insertion in the paper of last Saturday, I will remark, that we never professed yet, to have demonstrated that the Bible is the central book or Jesus Christ the central man. We have been merely stating positions, giving definitions, with here and there an axiom, and perhaps a postulate, all of which geometricians have to do, before they can progress far with demonstrations founded upon the previously developed principles, and it would be unfair to begin in this ineffectual progress of the work, to discuss whether some of the higher theorems can be hereafter demonstrated or not. It is only to those who go through the regular structure of dependent and consequent arguments, who can be made sensible that the higher propositions have been regularly, scientifically, and irrefragably proved.

I cannot state results, but I can give as my private opinion, that both the Bible and the Lord Jesus Christ will be proved, demonstrated, and clearly shown to be central developments in creation, and that there never was, nor never will be, their equals again developed, as no circle can have more than one centre, (see No. 11.) and that this centre is not developed at the end, but during the whole progression of its formation, and that it is in mid space as to time on earth, and as to quality among Spirituals, (No. 22 and its Illustrations) and thus we hope to be able to demonstrate the times as well as the states of developments.

As to the personal character of Jesus of Nazareth, it would be hard to find a boy of twelve, equal to his ladship; and we say the cursing of fig tree was, and will be shown, as being indispensably necessary to the fulfilling His mission, but not now.

Your brother,  
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### "THE ORGANIZATION OF SPIRITUALISTS."

Within a few weeks, this sentence has gone over half the globe, (thanks to the power of mind and steam) and no doubt has awakened many new and cheering hopes for the future brotherhood of the great family of Man.

Yet, there are those who see not—who heed not the signs of the times—nor hear the voices from the Spirit-land. Men and women, who have grown strong in a faith, to them no doubt positive and reformatory, but to us mechanical and unphilosophic.

It would be impossible, therefore, for any association to take place, that had for its platform a large and comprehensive estimate of the Spiritual life; the more should such estimate be the expansion of new thought and enlarged ideas—but what it would be like to find antagonism in some Spirits, whose light seems to be both dimmed and mellowed by age.

Of these, we shall not write at present; for, whatever may be said of the philosophy which holds such associations together, no thoughtful mind can look far into the past, nor comprehend the great lesson—known as the "Battle of Life"—without comprehending the *how* and the *when*, such associations were of great promise to those who *worked* and *prayed* for the "good time coming."

It is for another class of minds we write at this time—a more thoughtful, radical and reformatory race by far—the most so of any the ages have called forth to do duty in the discipline of life.

They are men and women who, having been in some one or other of the many associations known as Christians, and having been *forced* into a seeming antagonism by the Spirit of excommunication, are very cautious how they submit themselves again to a life inflection.

A few years ago, when Dr. Priestly opposed all Church organization because it interfered with the rights of private judgment, few, very few could follow the boldness of the thought, it seemed so revolutionary, so anti-social.

But, in this practical age, there are but few who do not accept the conclusion, however incompetent to construct new platforms for the future, because time that has worked so many wonders has shown that the *mind* and *Spirit* should be *free*—if growth is to be looked for—if *progress* is to be expected.

The friends of Spiritualism know all this, and know, also, that to make *progress* sure and *culture* positive, they need an organization. They need a body active by virtue of a healthy life, a mind strong, positive and kind, by virtue of knowledge and truth. Both of these they have had for some time, though they have not been organized, and the wonders of their progress during the past four years, are but the first fruits of a fast ripening harvest.

The question is, then, are we prepared for organization? Has the time come when such is needed? These questions each mind will answer for itself, for the age, we hope, is fast passing away when one or more will attempt to generalize for the many. Nevertheless, we feel the time has come, and many are anxious for organization; for while the present state of the church is incapable either to develop Spiritual life or expand religious energy, our social organization is such that to stand still is *mentally impossible*. Having explained these general questions, we now come to the more practical, which some of our friends are free to ask us from time to time—as to how we got to be a NATIONAL SOCIETY, and by what authority? Practically, the answer will be plain. It seemed the best way to get at the fact of organization, by making it self-evident, by virtue of the LAW OF AFFINITY, which each one must settle for himself or herself, rather than by a call for a National Convention and agreement of opinion.

Spiritually, it may be more difficult to give an explanation, because the detail cannot now be presented. This, however, we can say. That for many months before the organization, Spirits in and out of the body were active in getting the views of all such as it was thought would be most likely to aid and harmonize such an enterprise. In short, the organization is but the first fruits of many conventions held among the Spirits for the purpose of developing ways and means to help progress.

And this selection was not prompted by any partial or selfish issue, but had the following facts for its foundation:—

1st. As an association, whatever progress is made, whatever power it developed, was to be used for the spread of Spiritualism, rather than the building up of any one or more persons. It was to be, and is, a philanthropic, rather than a selfish enterprise; a union of purpose, rather than a sameness of belief; a *gospel of active life*, rather than a *dogma* or *creed*.

2d. The name "Christian" was united to that of Spiritualist, because the association, in aspiring to do good, could think of no name that has so many happy and lovely associations connected with it as that of Jesus Christ. Not because of any theological belief as to the nature and character of Jesus, other than that he loved to do good, and lives in the memory affections of millions as the friend of man, and as the exponent of an effectual Humanity. Our platform, therefore, is as broad as the Universe, and as comprehensive as the wants and wishes of the Spirits can make it.

We have no *creed* but *truth*, no *dogma* but the conviction that "one sermon with the hand is worth a

thousand with the tongue." We respect the Bible, but also respect the authority of *reason* and the expansion of Spirit-life—the former as the barrier against crowding dignity of man—the latter as the means of all culture—the destiny of all Spirit.

We respect Science, and hope the day is not far distant when Truth will no longer be *divided*—when Science, Philosophy and Religion, Fact, Reason and Sentiment shall be the trinity of Truth, and man and woman the friends of an organization whose watchword shall be Humanity.

The following extract is from Lady Bulwer's new and popular work, "Behind the Scenes." We copy from the N. Y. Herald, Sunday, July 9th.

### SECULAR SECTARIANISM.

As there is nothing holier or broader, and at the same time more profound, than CHRISTIANITY, so there is nothing lower, shallower, and narrower, than SECTARIANISM: while the former exalts the human mind to the heights of nobility and grandeur, the latter drags it down to the depths of squalor and degradation, and, in the name of religion, perpetrates the most heinous crimes, and commits the most atrocious wrongs, and, in the name of religion, perpetrates the most heinous crimes, and commits the most atrocious wrongs, and, in the name of religion, perpetrates the most heinous crimes, and commits the most atrocious wrongs.

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three weeks after this, I found myself one day at my lesson down town without a knife. I searched all my pockets in vain, I was compelled to borrow from a pupil, but as I had been drawing at my room previous to going out I supposed that I had left it upon my table, but on my return, no knife could be found, and again I searched my pockets, removing everything, but without success, and as I was obliged to go to another lesson, I put my duplicate (which had so mysteriously come to me) in my pocket, and started. After having gone about two blocks up town, suddenly I felt a pressure, rather sharp and decided in the right side vest pocket, and upon putting my hand there, I found the missing knife sticking in the pocket of the vest, partly out, as if just shoved in.

These things are strange, and possibly can be accounted for upon a different hypothesis from mine, viz: Spiritual agency.

You are at liberty to use these facts as you see fit, but I would rather that my name should not be published, as it might do me harm without doing any good, though if you are asked your authority you are at perfect liberty to give it.

Yours, respectfully,  
C.

### THE SPIRIT OF TRUTH.

John xv. 13. Howbeit when he, the Spirit of truth, is come he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come.

14. He shall glorify me; for he shall receive of mine, and shall show you things to come.

Rather than say when the Spirit of truth has come, say, when the presence of the Spirit of truth is acknowledged by the man, he may be led by that acknowledgment into all truth. For the Spirit of truth has been present with men since men were created and lived upon this earth; but man has shut himself up from that Spirit in a castle impregnable by anything but material thoughts, sensations and feelings. I mean to say that nothing outside of the man could penetrate to his inner soul; and that the sensational part of the man, the physical organization, has for many thousands years maintained such an ascendancy, that the things which would apply to the interior senses of men have been shut out, and all the knowledge which might have been derived from communion with the ever-present truth has been lost forever.

That a man may derive the full benefits of his being, he should so elevate his interior self—so arouse the faculties of his soul—as to enable his Spiritual senses to perform their offices on a scale more grand than the physical. Let a man acknowledge that the Spirit of truth is in him—otherwise, let a man have faith in the power of man, and in the power of God; when he repeats the words, I am made in the image of my Creator, and really feels their sense and their might, he can be led on and in to all truth that exists here and elsewhere.

All mental science has been discovered heretofore by the action of faith, by the partial acknowledgment that the Spirit of truth was present with the man. The most common mental science, nowadays, is mesmerism, under its various names of psychology, biology, etc. This science never could have been discovered had not the man who first attempted mesmerism experiments believed that he had control over the mind of another man; believing for the time that he had that control, he exercised it. The Spirit of truth tells every man that he can do this and many more things, if he believe for the time that he is *capable* of doing them; that he may think all the thoughts possible in a life-time, and can produce all the results possible to be produced in a life-time. All these effects require peculiar causes; these peculiar causes are in the region of faith—faith superinduced by the interior perceptions of the soul. If men will acknowledge the presence of the Spirit of truth, they can do what they list. When the man will look up with his Spiritual vision, believing that he can see thereby, desirous of becoming acquainted with the motions of a planet high up in heaven, hardly discoverable by the most powerful glasses, he can, with his Spiritual sight, examine into the minutiae of its construction, tell all its peculiarities and characteristics much better than if he was there in his physical body.

Let a man acknowledge that the Spirit of truth is in him, and he can Spiritually enter the mind of another man, tell what is passing there, and converse without sound, without use of tongue. He can make journeys in his Spirit—he can produce effects long distances from his own locality. Christ meant a great deal in what he said; he told, as nearly as he might tell, the exact facts of the case. But the fishermen of Galilee would have rejected the proposition if the whole truth had been told them. Christ performed miracles which men now could perform if they would acknowledge the presence of that Spirit. It is all-powerful; in fact, it makes a man a creator—the acknowledgment of the presence of that Spirit of truth.

### GEN. BULLARD AT HOME.

We copy the following from the Waterford Sentinel of July 1, that the friends may see the philosophy of one of the friends of organization, and judge how much *sectarianism* it is likely to develop:

"Being inclined to learn something of the general groundwork of Spiritualism, we did ourselves the honor of listening to Gen. Bullard's lecture on that subject, delivered by him to a very respectable audience on Monday evening last. Among his general propositions, he submitted and undertook to illustrate the following:—

That Jesus Christ preached over 1800 years ago, free thought, free speech, unselfishness, charity in all things, and that religion was the practically doing good to all men, and ensuring peace and plenty to all.

That selfish and interested men had established a tyranny over the minds of men in the shape of a priesthood, and that after a trial of 1800 years they had failed to improve the world to any great degree. That in the order of Providence, the time had arrived when the angels, or the Spirits of our departed friends, were coming to every family and calling us back to the simple truths taught by Jesus.

That this subject was of great importance and should be examined, and if at the end of one generation the preaching of the angels did not advance mankind more than the priests had in 1800 years, it would then be soon enough to call it a failure.

That every man of ordinary intelligence, who had or would examine this subject, would come to the conclusion that death was nothing but the dropping of the mortal body; that the intelligent or Spiritual man continues to exist, and can now demonstrate his presence with us to a certainty.

That the present time the number of Spiritualist believers in the United States outnumbered any sectarian denominations, and that in his opinion, within two years, one half of the people of the whole country will believe in it. That the present tyranny exercised over the minds of persons which forbids the examination of the subject, is entirely inconsistent with our republican institutions, and worthy only of the dark ages, and of the Spanish Inquisitions.

That the Spirits and angels do not come to make war over the churches or clergy, but only on their errors. That they do not come to discard the Bible, but concede the truth of all the great principles taught therein, and urged that the Spirits came to elucidate day life so as to make religion a matter of every day life.

That the churches are called upon by the angels

to unite with them in forwarding the cause of humanity and in bringing about the great millennium which he claimed to be now dawning upon us.

Such is Spiritualism as taught by Gen. Bullard. He was followed by Mr. Tooley of New-York, who advocated the same propositions in a very stirring and animated manner, and who showed himself at least a good speaker."

Charles C. Woodman, Esq., Senior Editor of this paper, started yesterday on a tour through the Western States, to lecture on Spiritualism, and other great Reforms, now exciting the majority of mind in this country.

We hope much from the land of the West, because we think the friends of the cause will find much in Brother Woodman to help progress and Spiritualism. He will lecture in

Troy, Sunday, July 16.  
Utica, Monday, July 17.  
Buffalo, Wednesday, July 19.  
Cleveland, (Ohio), Friday, July 21.

He will be accompanied by Gen. E. F. Bullard, of Waterford, Saratoga County, N. Y. Letters to them until the 22nd inst., can be addressed to Cleveland.

### THE TUNE CHANGED.—The following paragraph is going the rounds of the press:—

"The N. Y. Mirror well says that in the Association of Spiritualists, just formed with Ex-Gov. Tallmadge as President, we notice that Governors, Senators, Lawyers, Doctors, Merchants and Manufacturers figure exclusively. There is not much of one honest carpenter or fisherman among them all."

A few months since, the cry was that none but the ignorant, the credulous, the weak-minded and the lower class of society were believers in Spiritualism. Thus "the men of this generation" show themselves to be very much like those of a former one—for an account of one of whose characteristics see Luke vii. 31, 33.—*New Era*.

### THE BY-LAWS OF THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

Since the publication of the above laws, the friends of organization have had time to think, and many have been free to make such suggestions as their good sense has deemed necessary; so that it has been concluded to make such amendment and alteration as were needed, before they were in our next issue. The By-Laws, &c., will be published in the very general, and we hope *perfected*, as to meet the views and wishes of our friends.

### Correspondence.

BALTIMORE, Md., July 10, 1884.

EDITOR CHRISTIAN SPIRITUALIST: Since we were visited by Mr. Tooley, I have felt desirous of expressing to you my great satisfaction we enjoyed at his coming among us. He gave us two lectures, flowing with the purest sentiment, wise counsel, and chaste and exalted eloquence. His theme is not much to do battle with those who do not think and act as we do, but in a Spirit of love and candor to present the beautiful truths that are now so freely flowing into the souls of those who are willing to open their eyes to the light. Could we realize the advantage of being Spiritually minded, and having the great door of the internal world thrown open before us, and get one glimpse of the great realities of the inner life, we would be more active, more true to ourselves, our fellow men, and to God. We attach great importance to the study of *rules and systems*, whose ends and objects are chiefly to give us a worldly advantage over others, and induce us too often to act in oppressing and enslaving, instead of in blessing and liberating, mankind. Whatever brings the mind into harmony with the great forces of Nature, is calculated to unfold to us more and more of the Deity, and who can appreciate but the smallest of His glorious attributes without being elevated and blest? How far above all other studies is that of the works of God, and how clearly is life here revealed: no unauthenticated record, no doubtful testimony. As it exhibits only purity and goodness, so will it inspire in us a love for the same, and if we may be found to be Spiritually minded, then, is life, and leads to benevolence and exalted feeling and embraces and seeks for all that is lovely. Can we not hope that the era of force and physical rule are drawing to a close, and that the love, or *Christ era*, is dawning upon the world; that which enlarges the soul and enables it to look above creeds and theories and religion, and recognizes the truth in all whom we witness and believe in? It is a great truth gained to be assured of a Spiritual and immortal existence. This opens the door of the great temple, and we gaze upon the overwhelming grandeur. The objects of past ambition wither and decay; true life and its objects are unfolded, and we are led into action that results in the greatest good to ourselves and others. And may we say, if this is so, why has it not been so long? Why do we not see the fruits of it? We can answer to the fact, it is not so. When we elevate ourselves from the sensual, and are qualified to appreciate the uses of the present, the future life will be made known to us. Were the positive part of a better life revealed without the possession in a proper degree of the relations it has to the present, we would rush to enjoy it; and hence its doubtful exhibition in the Old Testament, and indeed in the New. We find this in the Bible, and in the still small voice of angels, we find it too in every pure and holy aspiration. Yours in love, &c., P. THOMPSON.

### PSYCHOMETRIC DELINEATIONS OF CHARACTER.

To read the character of persons by tracing the handwriting to the forehead, is a gift which may be employed in numerous instances for the promotion of good, and to prevent fraud and the abuse of power. It is a science which has no dogmas here; we are not required to believe anything we cannot prove, but every step goes good, love and wisdom in its Author, and sheds an influence deeply in our being that unfolds man's destiny and duty. The word of God is uttered in every breeze. All truth is the word of God, and His Spirit flows in truthful utterances, when man, misguided man, can hear it. We would not cast aside the old, but we would not cling to it. We would find the new in the Bible, and in the still small voice of angels, we find it too in every pure and holy aspiration. Yours in love, &c., P. THOMPSON.

### BOOKS ON SPIRITUALISM.

Now received and for sale at the Office of THE CHRISTIAN SPIRITUALIST, the following works:—  
FREE THOUGHTS CONCERNING RELIGION, or NA-TURALISM, by Andrew Jackson Davis. The name of the author is a sufficient indication of all interest in Spiritualism and its teachings to purchase and read the work. Price 15 cts.

A RIVULET FROM THE OCEAN OF LIFE, an Authentic and Interesting Narrative of the Advancement of Spirit from darkness to light. Proving by an ACTUAL INSTANCE the influence of man on earth over the departed. With introductory remarks by incidental remarks. By J. S. Adams of Chelsea, Mass. Price 15 cts.

FAMILIAR SPIRITS AND SPIRITUAL MANIFESTATIONS, a series of lectures delivered by the late Rev. Dr. Enoch Pond, Professor in the Bangor Theological Seminary. Together with a Reply by Verilybel Creola. Price 15 cts.



## Poetry.

[For the Christian Spiritualist.]

### CUI BONO?

BY IMPRESSION THROUGH A. HOTT, OF WILLIAMSBURG,  
JULY 11, 1854.

"Is strange that a man with his heart in disguise,  
Still sleeping opens to heaven his eyes,  
Then asks in his stupor, as he sees the day dawn,  
With the fumes of the ether, his state and his yawn,  
Cui bono, what good? Cui bono, what good?"

Has he travelled the rounds of pleasures of sense,  
And knows all the joys that come to us thence?  
Has he ranged o'er the earth for fruit of the vine,  
And sated himself with the choicest of wine,  
Cui bono, what good? Cui bono, what good?"

Has he left the dull earth and explored with his eye  
Where systems and suns of philosophy lie?  
Has he tried every science and learned every tongue  
And joined in the chorus that Orpheus sung,  
Cui bono, what good? Cui bono, what good?"

Has he clambered the heights where ambition glows,  
His temples of skulls where heroes repose?  
Has he gathered the diamonds, riches and wealth,  
And robbed the world whole by his millions of wealth,  
Cui bono, what good? Cui bono, what good?"

In purple, fine linen, and drapery decked,  
Has he passed by the poor with scorn or neglect;  
While the dance and the song has gladdened his heart,  
Till wisdom, and goodness, and virtue depart?  
Cui bono, what good? Cui bono, what good?"

Has he peered in theology's labyrinth, where  
Hope ever wanders in cheerless despair?  
Has he dream'd that a man, misshrouned from a clod,  
Is skilled to pronounce on the deep ways of God?  
Cui bono, what good? Cui bono, what good?"

The serpentine walk, the garden, the bower,  
The wild, shady glen, the wilderness flower,  
The entangled brakes, the music of groves,  
Till whirled winds and winters that mar all our loves,  
Cui bono, what good? Cui bono, what good?"

And art thou then skilled in the science of law,  
And gloriest to find each code both its flaw?  
Or dost thou with medicines hasten thou canst heal,  
While death walks thy study thy own pulse to feel?  
Cui bono, what good? Cui bono, what good?"

I am sickened and sad—a wild dreary waste  
Pervades through the soul—dark, gloomy, distaste,  
With Campagna's calm but pestilent air,  
Blasts, milder, and poisons each landscape fair,  
Cui bono, what good? Cui bono, what good?"

"Oh, woe of the earth, raise thee upward to Heaven!  
Thy chrysalis burst—thy prison is riven!  
"There are wings of bright gold to aid in thy flight!  
"Come away, come away, 'tis the dawning of light!"  
Cui bono, what good? Cui bono, what good?"

"And see from their spheres the angels descend,  
"Rise, rise! let thy soul with their sympathies blend.  
"There's an empire for thee with lovelier sway,  
"Than of Pharaoh's, 'Cannibals' or Napoleon's day!"  
Cui bono, what good? Cui bono, what good?"

Ah, dull art thou still, the question to ask;  
To wake thee, Omnipotence falls in the task.  
If, closing thy eyes to the noonday's bright sun,  
Thy dream in its cycles of sorrow shall run,  
Cui bono, what good? Cui bono, what good?"

NEWLAND.

[For the Christian Spiritualist.]

### MAX-DAY CHANGES.

Oh mother dear, my Father's child,  
Her heart with sorrow swelling,  
Is it not hard that we must leave  
Our old familiar dwelling?

The little room where I have slept  
By my dear sister's side,  
And where I cry'd away and wept,  
When she became a bride!

Oh dear chamber, though I know  
How much you've suffered there,  
Oh, there's no other room on earth,  
That with it can compare.

And then our pleasant parlors, too,  
The scene of so much pleasure,  
Of games and rous, and music sweet,  
And dancing without measure.

And that dear basement, where so oft  
I've earned my lesson o'er,  
And drawn and writ, and played with dolls,  
And wished for nothing more.

And now we are to leave them all,  
And seek another home—  
Oh, mother, when will come the time  
When we no more shall roam?

My heart responded quick to hers,  
I wiped away her tears;  
For well I knew that many a change  
Would come in after years.

For she, like me, too soon must learn,  
That on the earth's wide breast,  
There is no home we must not leave,  
There is no place of rest.

But child, despair not, though on earth,  
Your lot be oft to roam;  
Above, beyond, there is no change  
In our eternal home.

M. M. D.

[For the Christian Spiritualist.]

### SONG.

AIR—INGLESIDE.

Have you forgotten, matron grave,  
The song you sang for me,  
Where languid the brooklet at our feet  
Beneath the beechen tree?  
Young love lay hidden in the depths  
Of your soft eyes so blue;  
That he would ever be so bold,  
Was all undreamed by you.

The axe hath lopped the beechen boughs,  
And hot midsummer's sun  
A cooling ripple scarce allows  
Amid the withered leaves;  
But still the carol sweet and clear,  
That floated through the grove,  
A fresh in manhood's dusty ear,  
Wakes boyhood's dewy love.

And still in quiet nooks of life  
The love that there began,  
With many a flick of sunshine rife,  
Cheers on the bearded man.  
Still onward wears its nature call—  
And though calm, seek there be,  
To boldly leave the foamy falls,  
To find its native sea.

S. G. P.

"A COXING EVENTS CAST THEIR SHADOWS BEFORE."  
—A little girl, about ten years old, daughter of Mr. Oberland, a resident of the Eight ward, as the clock was striking twelve on Saturday noon, exclaimed mournfully to her mother, "to-morrow at this hour I shall be in Heaven." There was something so sad and plaintive in the tone in which she uttered this, that in spite of the parent not being of a superstitious nature, it made an impression upon her mind. She found it impossible to throw off at dinner the father's turn to feel a depression of Spirits, which overshadowed him the whole day, so much so, that in the evening, meeting officer Young, watchman of that ward, he told him of the child's singular prognostication. Up to this time, the little girl had enjoyed exceedingly good health, but during the night the parents were aroused by her complaining bitterly of pains in her back and head. As early as possible a physician was called in, who pronounced her in an high state of bilious fever. Notwithstanding all that human aid could effect, she expired at noon. Her fatal prophecy was fulfilled.—*Cincinnati Enquirer July 3.*

It was a saying among the Greeks, "the roots of knowledge is bitter—but the fruit is sweet,"—which it would be well to keep in mind as many think education is going to school, instead of culture.

## A SYNOPSIS OF THE SPIRITUAL EXPERIENCE OF A MEDIUM.

[Continued.]

### ON THE STATES OF MEDIUMS.

FRIDAY MORNING, April 2, 1852.

Monitor—Father, what have you just been doing outside of the house?

Medium—Dear Daughter, I was spreading some burning coals, so that they might die out without doing damage, or endangering the house.

Monitor—What were they set on fire for?

Medium—To heat some bricks to warm the room, as the stove has been removed, so that I might comfortably write the manifestations you might make.

Monitor—Then, dear father, separated as they now are, they would die out and become cold themselves, instead of heating bricks?

Medium—That is true, Eliza.

Monitor—Well, father, the fire that was in, and among the coals, made them of use to heat the bricks. Are they of use when there is no fire among them?

Medium—They are used for some things without fire, but they are black and disagreeable to handle, or do anything with.

Monitor—Then they smut and black things when there is no fire among them. Of what use are they then?

Medium—They are used to make blacking, in rectifying liquors, and in making coolers and safes, because they will not readily conduct heat. They resist the circulation of heat, unless they are themselves on fire, by which means they are themselves consumed!

Monitor—Then, dear father, do you not see a very instructive lesson in this? Suppose we compare the pieces of charcoal to mediums, through which good Spirits can manifest themselves to the world. You can see at once that they are almost useless, if not detrimental, if not warmed or heated by divine Love, which may be very well compared to fire, for fire is the image of divine Love on earth, as may be seen by reason, or from the Word of the Lord, written for the instruction of both men and angels.

Then let mediums beware they how they separate. Let them know they are most especially called to the obedience of the New Commandment given by the Lord to his disciples, as a badge of discipleship, by which he said they should be known from others. Let not enmities, strifes, ill-will or evil surmising, ever gain the first entrance into your hearts towards each other. The moment you do, you so far separate from other, and the love divine that enkindled your hearts with mutual love for each other, will die out, and leave you as fire does the separated coals, dead, unsightly masses, almost useless, excepting for lowest purposes, and then you will be the darker and more smutty, of having been enkindled with fire at all.

But I will illustrate the comparison further. If you will continue in this mutual love, a united band of disciples, you will mutually, and reciprocally, warm and heat each other, until the love will rise to such an ardor, that the things of earth in you will be consumed by it, and all obstructing things of your world, whether they be houses, lands, gold or silver, will either be destroyed as far as your affections are set on them, or be so purified as to be loved for their purity and usefulness in the Lord's kingdom alone. In this consuming fire, too, you will your own selves be destroyed in your own estimation. You will be as gold tried in the fire, or as coals burned up, in your own views of yourselves. You will feel as if you were nothing separated from this divine love and harmony, in which alone you can be mutual aids to each other. In that state you will come to know by experience the meaning of the Lord's words: "If any one come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, his own life also, he cannot be my disciple." Luke XIV, 26, 27.

Now, dear father, you see plainly that the Lord did not mean *hating*, as the word commonly signifies, for that would not make society better, but much worse, even to its total destruction. Some other meaning must be found for the word *hating*. You know what I told you about Thompson's translation of the Bible; how has he rendered that hateful word?

Medium—He has rendered it "slighteth;" all the rest of the passage is the same, dear daughter.

Monitor—That is much better, dearly beloved father; all that cannot be construed literally, for if it could be supposed that the Lord meant to sanction *slighting* our parents, or wife, &c., the precept would be detrimental to society, and be contrary to the fourth commandment, and other parts of the Word, which cannot be supposed for a moment. Its meaning is, that the Lord, His love and His service, are to be loved or followed with so much feeling, intention and perseverance, as shall prevent any of these things, or the love of them, from being obstacles in the way of duty. This is truly to "slight" these things, even our own lives in the world, that are to be held as subordinate. The love of self must be subjected to the love of the Lord! the love of the world must become subject to the love of the neighbor in you, and the love of all other things pertaining to yourselves, must be subjected to the love of each other, "by which men shall know that ye are my disciples."

This is the last time, dear Father, you must all take heed to yourselves how you feel, how you value yourselves, how you think of others, and what you do; for when those to and through whom the Lord now manifests himself, by his myriads of saints and angels, which were to be with Him at His coming, have thus "slighted" self and the world, with all things in it, their experience will testify of the truth to them, (and no one can properly, and efficiently, know anything but what is in himself, or herself, experienced) then will the Lord be all in all their Lord and their Redeemer.

Let it not be supposed that the comparison of the coals is not a good one, on account that the coals, by the operation of the fire, are to appearance consumed. They are not consumed, their nature or substance is only lifted by the fire into the air. They become ethereal, as you, dear friends, will become, when the divine love of the Lord shall so fill you throughout, as to raise your souls as real substances, even to God in Heaven. So you may seem lost to those who see with worldly eyes only, but, dear ones, you will not be lost even to the outward world. You will only be raised above it toward the Lord, to be returned in refreshing showers, or in softening dews that will nourish many a drooping flower, and many a thorny root and blade, until the earth shall be filled with the fragrance of flowers, the juice of the grape, the oil of olives, and all the good things of Heaven's blessings to man.

There is no such thing as living unconnected with others, neither in the natural or in the Spiritual world. All life is from God to all. All is His, and He ordains that His children shall forever give

what they receive, for "His tender mercies are over all His works." It is thus that there is a flux and reflux of life to and from all in Heaven, and to and from all on earth. There is no living separate and independent of each other. Society is the order of Heaven. We all live in and by society, whether we feel it, think it, believe it, or not. All life is the same life, received from the same fountain, God; as all heat is the same heat, received from the same source, the sun. In the Spiritual world, from the Spiritual sun, and in the natural world, from the natural sun.

Each one, whether men, animals or vegetables, receives the common life, agreeably to the several natures, which occasions the difference of effects, or appearance, as the same heat from the sun of the natural world, falling on a dead carcass, causes stench; while the same, falling on roses, makes sweet perfumes. It is so with the life of Heaven and the life of the world, whether that he received immediately from the Lord, as the shining of the sun of your world, or whether it is reflected from object to object, as from one coal to another, in society.

But, dear father, let those to whom this dispensation of manifestations by Spirits has come, know that, as coals once ignited with fire become harder or more worthless, so do those that receive these great blessings, and receive them not in that meekness and love that become the followers of Christ, but allow themselves to be separated from the others, so as not to receive well the flux and reflux of that sustaining life necessary for all; or for any cause become cool, and the fire die out, once kindled in them, they will be in a worse condition than before. It will be harder to renew the life in them, and they will feel worse than before, if not by transmuting into enemies of the good cause.

In this case the Lord will be compelled to say of them, "A man's worst enemies are they of his own household." In all such the prophecy of the Lord will be fulfilled, much to their detriment, if not to their entire rejection from the Kingdom of the Lord upon earth, for as with the man out of whom went the evil Spirit, and who, while the evil Spirit was out, walking in dry places, seeking rest and finding none, will sweep and garnish his house, so that on the return of the evil Spirit he should find it empty and gain entrance into this swept and garnished house, the Spirit will go and bring seven other Spirits more wicked than himself, the last state of that man will be worse than the first."

If this enlightenment, this reception of this fire, this heavenly gift, this partaking of a holy Spirit, and this tasting of the good Word of God, and miraculous powers of the age about to come, be fallen off from, it will be impossible to renew them again, for a reformation, since they are crucifying for themselves afresh the son of God, and exposing him to an open shame." Heb. VI, 4, 5, 6. X Matt. XII, 43, 44, 45. 10, 45.

ELIZA.

POSTSCRIPT.—But, dear father, we must not omit a word of advice and consolation to the faithful, before we entirely close. It is the willing and the obedient that shall eat of the fat of the land. Those who follow faithfully the admonitions now sent to them, will reap a rich reward, eternal in the Heavens, that the faithless and the disobedient never can enjoy. "In my father's house are many mansions, and I go to prepare a place for you, and I will come again and receive you unto myself, that where I am, ye may be also." If the most externally minded of those to whom the Lord sends a holy or truthful Spirit, only knew the tenth part of the glories and beatitudes reserved for them in this world, they would count all the world, with its allurements and blandishments, as dross and worthless, compared with that.

But to those that are faithful and obedient, there is peace, joy and heavenly things enough given, even in your world, as they go along, to make them willing to turn their backs on all the things of earth, as rewards. They would use them as good stewards would use things over which they were set, merely as means to enable them to do the Father's will on earth, as a state of preparation to the more perfect doing of His will in Heaven. Here the rewards are more abundantly bestowed on faithfulness and obedience, as the uses of every one, in agreement with his capacities, will forever and ever be exalted and elevated: even toward Him from whom all blessings flow, to those to fix their affections on Him in His Wisdom and Goodness, and for His sake, and not on the blessings themselves.

ELIZA.

### ON THE IMPORTANCE OF MEETINGS.

Monitor—Dear father, do you not forget that little band of devotees over whose union and good intentions we rejoiced so much.

Medium—I can assure you, my dear daughter, that I shall never forget the others, if they do not forget each other and me. Do you think they will be likely to be unmindful of, or forget of so solemn an obligation?

Monitor—That I cannot tell, father; I had no knowledge of the others before, and got but little insight into their characters then. Their intentions were good at the time, but how much passion, prejudice, self-hood or avarice they have to overcome, I know not, neither do I know the circumstances that now surround, or may hereafter surround them, that will incline them to hold on to, or to forsake that little band of promise, which might be, and I hope will be, the nucleus of a wide-spread influence, bringing much good to the human race, both in your world and ours.

### MEMORANDUM.

EVENING.—Attended the meeting of the believers in Spiritual manifestations at the Mechanics' Institute. Mrs. Price and Major Gano were there. I mentioned to them that Eliza had spoken of it. We appointed a meeting at Major Gano's at 11 o'clock on Sunday A. M., 18th inst.

SATURDAY, April 3.

Medium—Well, Eliza, what do you think of the appointment? Mrs. Price could not attend sooner!

Monitor—Mrs. Price is not yet impressed sufficiently with the importance of meeting frequently, to make other engagements give way for that purpose. Her sphere of influence is pleasant to me, and I would have been pleased to have enjoyed it sooner than the time appointed. She will see more importance in it hereafter, if you keep faithful; so will the others. It was of the Divine Providence of the Lord, that you were thrown together as you were. I rejoice that you got within the sphere of Mrs. Price, and the others. It will be a strengthening influence. I hope you will try to influence them to meet oftener, and I wish, if it shall be convenient for you and the others, that you meet them once before that time. That you remain together, for mutual aid and instruction, at least one hour, secluded to yourselves.

It is not that you are expected to say or do anything the world may not know, but that you may harmonize more closely, without the indifferent or opposing influence of any others. Father, the influence that good Spirits can exert in the world, is yet very weak with the best of you. The genera

lity and influence of society in general, is opposed to Spiritual manifestations, and of course, as far as it operates on any of you, it destroys, agreeably to its operation on the best of you, the good influences that your individual states admit of good Spirits having upon you.

Dear father, this is a serious matter, and shows plainly, I think, the necessity of little bands harmonizing themselves, without the influence of the world, or of those indifferent to, or opposed to, your views and states. This enjoined seclusion is not for the purpose of selfishly absorbing all the good you can get for your own individual benefits, but to enable good Spirits, with as little hindrance as possible, to harmonize you as efficiently as may be, into a more strong instrument of use to the world.

These meetings, if properly attended, will be times of great strengthening. You will each go from them better confirmed and more elevated, benevolent and thoughtful to the Great Giver of all Good; then, you go to them. Our society offers itself in sustaining and confirming you. It will be present with you, and assist in this work, not only by the general influence of good will and prayers for you, but often through the members present, manifest extraordinary things! I was near having you to say *mediums present*, but that would have been useless, as you are all mediums now, in less or greater states of development! By a faithful observance of what I now have told you, it will be manifest to you in a little time, that half the good of such a union, such a beginning, such a focus of power, such a palladium of strength, such a receptacle of divine Love and Wisdom, had not been told to you.

Father, try to see them to-day and influence them to a meeting before the one appointed. If you cannot get all together, get all you can; do anything you can to effect this, and all of this that you can. Remember to meet in the name of our dear and ever blessed Lord and Saviour, Jesus Christ. That is, meet with His love, His Wisdom, His graces and virtues, in your hearts, for the good of His kingdom, as the object, and you will be directed as you go along, what to think, say and do, and your experience will be, "Where two or three are gathered together in my name; then am I in the midst of them."

ELIZA.

## MAGNETIC MAGIC:

OR  
Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convolutions, Possessions, Sorcery, Witchcraft, Exorcisms, Sympathetic Correspondences, Necromancy, etc., etc.

Translated from the French of L. A. Cahagnet,  
Author of the "Celestial Telegraph."

### SECOND DIALOGUE.

#### FASCINATION.

Now, if man by an act of his will, can fascinate one or several persons at the same time, a clairvoyant may likewise fascinate his mesmerizer. I shall illustrate my proposition by a fact which was related to me by a person worthy of the most absolute confidence. Having often occasion to speak of the same man, I shall make you acquainted with his name, &c. It was Colonel Roger, who lived on University street, No. 4, and died two years ago.

This officer had a commandment in the gendarmerie, and did not like to be bugged. He had an excellent hired subject called Adolphe, who had had a priest for professor of cabala. This clairvoyant directed for many years the circle of which the Colonel was president. I must begin by telling you that this magnetizer was generally considered as an overheated and little reliable man; a mad brain, like myself. The subject of our investigation is unfortunately so easily turned into ridicule, that it is generally the only cloak with which we are wrapped by the public. I daily associated with Colonel Roger for a period of about two years, and I soon discovered what part should be allowed to poetry in his narrations, which were generally considered as the tales of the "Thousand and One Nights." But I made particular inquiries about all the facts I shall tell you, and which have been witnessed by several persons of the highest respectability. He was seldom performing alone his experiments, and all the assembly always saw whatever he saw himself.

One day the Colonel put Adolphe to sleep, for a long time was promising a seating of invisibility. The room in which they were had no chimney, and only a small, grated window, which could not be opened by any means whatever. Like a cunning old man as he was, the Colonel had previously covered the floor with a thin coat of flour. The clairvoyant was seated in the middle of this little square room, and put to sleep. The Colonel stood with his back against the shut door, in order to be perfectly sure that Adolphe could not by any means go out. As soon as he fell into the magnetic sleep, the clairvoyant prayed the Colonel and assistants to be very attentive, and little by little he disappeared entirely. A voice was then heard saying, "Seek me as much as you please, I am with you no more." The Colonel then took a long pole which he had brought, and with which he was able to reach every corner of the room without moving from his place. He struck everywhere, but meeting with no resistance at all, he prayed a friend to take his place at the door, and entered himself into the room. With his hands and arms, he went touching all around the walls, but was not successful; he even opened a small recess, about one foot square, without reflecting upon the impossibility of a man entering a place which was too small for a baby. No trace of Adolphe anywhere, and the Colonel's feet alone left their mark upon the flour he had so cunningly spread. After a quarter of an hour of useless researches, the poor Colonel began to be excited and impatient, like a man who has been baffled in spite of all his craft. After a moment, Adolphe appeared himself at the threshold, and inquired of his magnetizer whether he was satisfied or not. What could the poor Colonel say? He stood silent and ashamed. Yet this performance is not more wonderful than many which are daily done in the public places in Asia and Africa.

35. Other people are said to put a child into a basket, and then to become so enraged against this basket, that they cut it to pieces, after passing their swords through its fissures; and the basket, as well as the ground, overflowed with blood. But when the assistants are satisfied that the child is torn to pieces, the performer opens the pannier, and withdraws the child, free from any wound.

36. All Paris remember to have seen at the extremity of the New Bridge a sort of magician, who sold there a tooth powder. He was rather small, and clad in the uniform of a riding huntsman. After delivering a prologue, more or less interesting, he generally performed the following trick, the secret of which I could never under-

stand, in spite of my acquaintance with such matters. Throwing off his apron, and turning up his sleeves, which were extremely narrow, he then took a small bag, about one foot square, and handed it over to the assistants, that they might touch and examine it at pleasure. Every one took hold of and examined it, without discovering any appearance of preparation. The bag having been given back, the sorcerer then put himself in the middle of the circle formed by the spectators, and imitating to perfection the cry of a good laying hen, he drew, one by one, an immense number of eggs from his bag. He might have continued extracting his eggs for a whole day, without ever exhausting his supply. I have often witnessed this performance, and I am convinced there was no cheat in it, but only an effect of fascination.

37. There is a curious *feuilleton* in the "Sicile" of the 26th August, 1852, having for its title, "Foreign Reviews; Magic and Sorcery in the East." The writer mentions many tricks he saw performed in the public places of Asia and Africa, and which cannot be accounted for except by means of second-sight, sorcery or fascination. At Cairo, he one day saw a little, stout man come into the public square and prepare to perform his tricks before the numerous population, who were there assembled. Unknown to every one in the city, this man introduced himself to the populace by announcing that he was to perform a feat of magic which no one had ever done before. Curiosity was, of course, very much excited. The magician then began to describe an immense circle, which he protected by means of a rope, in order that it might not be entered by the spectators. He had for apparatus, a jar only, which he put majestically in the middle of the circle. In a moment the square overflowed with a concourse of curious attendants. He then addressed his listeners in the following terms: "It is only with the assistance of the jar you see in the middle of my circle, that I shall strike you with astonishment and admiration. No human eye ever saw what you shall see in a few minutes; but I want some object belonging to you, in order to accomplish my wishes. Let every one of you bring me whatever you please; there is nothing to be afraid of; and in a moment I will return every object I shall have received." A spectator began by sending his handkerchief, another his turban, a third his sword. Every one brought something to the magician; but all these objects did not fill the jar; it was insatiable. The assistants were half naked, and it would have still swallowed ten times as many garments as it had already received. Finally, the performer again spoke: "Since all the objects you gave me cannot fill this jar, I shall endeavor to fill it with my own body." And he at once got astride of this magical steed, put one leg in its opening, then the other, and gradually sunk into this singular chamber, until his form disappeared, with the exception of his head. He then stopped a moment, and addressed the following recommendation to the assembly: "I entreat you to remain silent for a few minutes, and not to press beyond the rope which separates me from you, otherwise I should fall, and could not fulfil my promise." He then nodded three or four times to the audience, and disappeared entirely. He was gone far longer than he had foretold, and the assembly were beginning to be impatient and discontented, when a soldier, who could not wait any longer—being obliged to go to the barracks—jumped over the magic barrier, and went straight to the jar, in order to take back the sword he had lent. But to his amazement and despair, the poor man found the jar perfectly empty. There were in it, neither man nor clothes. Every one approached the magical vase, and met with the same disappointment. It was a simple and ordinary jar, without the least mechanical contrivance, and quite empty to its bottom.

The traveler who tells this story, asserts that it produced such a sensation at Cairo, that thousands of persons are still living witnesses of its truth. Should you ask me now the explanation of this curious phenomenon, I would be at a loss to account for it, otherwise than by ascribing it to an effect of fascination. And the fact is, that once admitted, this power may explain all sorts of prodigies. They are quite analogous to the creations which we realize by means of magnetism, and evoke before the gaze of our sensitive subjects. It is not the clairvoyant whom we mesmerize in these cases; it is the spot or object we wish to transform. The lucid has his eyes opened, and does not believe that what he sees is nothing but one of our thoughts, which we render thus objective to his gaze. You are too well acquainted with these kind of creations yourself, to desire any further illustration of their reality. Now my opinion is that fascination is the result of exactly the same agency as magnetic trance, &c.

38. A respectable mesmerizer told me that a few years ago, there was in Germany a fascinator of this kind, who was always succeeding in the following experiment. Owner of an immense fortress, he gave beautiful entertainments, and of course received the best society of the place. Often was he prayed to perform the experiment I am alluding to. He then assembled the whole company in his parlor, and begged the spectators to sit on the chairs that surrounded the room. After a short prologue, he took a vessel full of water, and pouring it gradually over the floor, with prayers that each spectator should look closely in the direction it was flowing. But the water soon invaded every part of the room, and rose with such rapidity that the frightened spectators jumped on the chairs and tables to avoid the flood. This phenomenon usually lasted until the performer overbore this moving and fanciful image, and restored to their former tranquillity the spectators, who could not but feel uneasy in spite of themselves.

Robert Houdin's performances are quite different, but not inferior to the most vaunted ones of the East. The following facts were told me by three distinguished mesmerizers, who went and witnessed the tricks of this famous operator. They assured me that the illusion was complete, and overcame them during the whole performance. 39. Robert Houdin had a bottle which he called inexhaustible, and that contained all the sorts of liquors the spectators might be pleased to desire. He would take a waiter covered with a great number of tumblers, and beg of the assistants to name the drink they would like to have. I am told that about one hundred people desired to have of the same favorite liquor, and that they were all satisfied. Mr. Almagana, the scrupulous observer you know, assured me that he asked for a sort of liquor which is not known in France, and at once recognized the flavor and perfume of this drink, which is manufactured only in Spain. Another young man, quite clear-sighted, and as skeptical in these matters as the generality of men are about animal magnetism, (Mr. Blouet) desired, in the same circumstances, to have a particular liquor, which was poured readily into his glass. But having observed that certain peculiarities which characterized this liquor were wanting, he addressed

a remark to Houdin, who at once satisfied the young man.

It would be an error to confound this trick with a similar one which is made by a compartments bottle. In this last case, the number of liquors that may be obtained is limited to five or six, while Houdin, on the contrary, was able to satisfy any one's wishes, whatever they might have been. Besides that, he would never have presented to the Parisian so common-place a trick. His was doubtless the result of fascination. A small bottle that every assistant touched with his own hands, could never contain such a quantity of liquids.

40. The same professor also performed the following very curious experiment. He put some sugar plums on a very thin silver plate, and presented them to the spectators, who, of course, extended their hands to take hold of the comfits. The more they took, the more there still remained on the waiter. A friend of mine, Mr. Levege, filled his pockets with these sugar plums, and found them excellent. But while he was taking them, he tried to discover whether there was not a double bottom; and, being a watchmaker, he would soon have discovered the contrivance; but he could not find anything that might explain this marvelous multiplication of comfits. The illusion was too perfect.

I do not know what were the processes of Robert Houdin. But I cited these instances to show you that magic had adepts everywhere. The means differ with the persons. Some have resource to physic and chemistry; others to the power of the human will, or the assistance of friendly Spirits. But every operator keeps his secrets to himself, lest they might lose their seductions over the public's amazement, or lead ignorant people to abusive practices.

In closing this study on Magic-magnetic Fascination, let us observe that its action is always certain when we meet with susceptible subjects; but far more difficult and uncertain whenever we intend to act upon masses of people. In this case it depends evidently upon an exceptional power of the will, and certain fluids, which very few persons have the faculty of putting forth. Fascination can therefore be produced either by the human will, or by the use of certain vegetable substances, chemical compositions, &c., &c. Each of the facts I have related belong to one or the other of these causes. But enthusiasm being always conducive to exaggeration, we have acted wisely in carefully avoiding its snares, and studying the facts before accepting their teachings.

### THIRD DIALOGUE.

#### MAGIC MIRRORS.

JOHN—I have heard so many stories about Magic Mirrors, that I would wish very much to have one which might tell me in the morning what will happen during the day. I am not very exacting, as you see. Like the Wandering Jew, I am perfectly satisfied to have only five cents in my pocket, provided I have them always. It would be so pleasant to know everything twelve hours beforehand.

ALBERT—Magic Mirrors are too closely connected with the question we have just now treated, to not follow it in our investigations. As I told you at the beginning of this work, human pride was the first motive power which led man to do what his brothers could not do; his first scientific aspirations were to know what they did not know. By means of fascination, his power became very great, and by the reading of the past and future, his knowledge was almost limitless. In order to obtain this last object of his ambition, he tried every means, and had recourse to every process. And it is thus, that in his universal investigation he discovered finally the Magic Mirrors. As he was looking into the pool in his field, the pail in his kitchen, or the looking glass in his bed chamber, and seeing that they reflected image of the objects by which he was surrounded, he probably lost sight of the object of his contemplation, and perceived in its place either a lost friend or a distant country. Interested by such a view, which had no analogy anywhere, he certainly desired to know its cause, and verify the facts which were foretold by these images. That was the base of further researches, and the success was too precious not to be enveloped in the deepest mystery. He was on the threshold of a sanctuary unknown to mortals; it was enough to elevate himself to the rank of a God. He called around him his bewildered brothers, initiated the wisest to his stup